

THE
SĀMĀKHYA-PRAVACANA-BHĀṢYA

OR

COMMENTARY ON THE EXPOSITION OF
THE SĀMĀKHYA PHILOSOPHY

BY

VIJÑĀNABHIKSU

EDITED BY

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PREFACE

THE Sūtras or Aphorisms of the Sāṅkhya Philosophy are ascribed by the Hindus to Kapila and are called *Sāṅkhya-pravacana* or 'Exposition of the Sāṅkhya Philosophy'. Viṇṇānabhikṣu's explanation of these Sūtras is called *Sāṅkhya-pravacana-bhāṣya*¹ or 'Commentary on the Exposition of the Sāṅkhya Philosophy'. Of Kapila, the reputed author of the Sūtras, we have no certain knowledge whatever. On the other hand, it is highly probable that the Sūtras themselves are to be referred to a date as late as about 1400 A.D. Viṇṇānabhikṣu's commentary was written somewhat after 1550 A.D. But it is not necessary to speak at length in this place upon the history of the literature of the system, inasmuch as these matters have been exhaustively treated by me in a special work entitled 'Die Sāṅkhya Philosophie. Eine Darstellung des indischen Rationalismus nach den Quellen' (Leipzig, H. Haessel, 1894). For the convenience of American students, reference may also be made to my article 'Sāṅkhya' in Johnson's Universal Cyclopedia, vol. vii.

Of the commentary, the first printed edition² is the octavo issued at Serampore in 1821. The Sūtras, with illustrative extracts from the commentaries, were published in Sanskrit and English by James R. Ballantyne (three parts, Allahabad, 1852-56). Under the modest appellation of an "amended reprint," these parts were republished³ by Dr Fitzedward Hall, whose name, however, is to be gathered only from the initials, "F. H.," and part of the date, "Marleford, Suffolk," appended to the "Advertisement." This work is to be especially com-

¹ For the sake of bibliographers and library cataloguers, it may be observed that the Commentary or Bhāṣya proper (that is, the portions in the smaller type in the subjoined text) incidentally "includes" — so to speak — the Aphorisms or Sūtras (the portions printed in the larger type)

² The title reads *Kapilā-'cāryya prañitā-'dhyātma-vidyā-pratipādaka sūtra-samūhā-'tmaka-sāṅkhya-pravacana-nāmaka-granthah | tad-bhāṣyam Viṇṇānā-'cāryya-racitam sāṅkhya pravacana-bhāṣyam | ṣrīrāmapure mudritam abhūt | gaṇa 1821* | [Copies in the British Museum and Harvard College Library]

³ The *Sāṅkhya Aphorisms of Kapila*, with illustrative Extracts from the Commentaries. Translated by James R. Ballantyne. Third Edition, London, 1885

mended to American students as an introduction to the study of the subject. The first scholarly edition¹ of the Bhāṣya was issued by Dr. Hall in the Bibliotheca Indica, with a valuable introduction and critical appendix. Jibānanda Vidyāsāgara's reprint of it (without the critical apparatus), published at Calcutta in 1872, is absolutely worthless. A German translation² was issued by me in 1889. In the preface thereto, I expressed the hope that I might ere long have an opportunity to publish a new edition of the original text. And if I may venture to hope that my other Sāṅkhya studies have borne any fruit, such an edition is not uncalled for, especially since Dr. Hall's edition has long been out of print.

This edition, like my translation, is of course based upon Dr. Hall's edition and the critical apparatus (*pāṭhā-ntara-sūcī-patram*) thereto appended. The numerous misprints and errors of his text which the editor himself has corrected in the *pūddhī-patram* will not be reckoned to the discredit of Dr. Hall's scholarship by any one who knows aught of the practical difficulties of printing in India in the fifties. A good manuscript, loaned to me by the lamented Dr. Bhagvanlāl Indrajī, of Bombay, has been of great service in the establishment of the text. And, inasmuch as a thorough comprehension of the contents of such a text as this is the most necessary preliminary to the work of editing it, I am glad to mention here with grateful acknowledgments my indebtedness to my excellent Pandit, Bhāgavatāchārya, of Benares, with whom I made a critical study of the whole work, and to the other Brahmins whom I could consult occasionally. As I have already given, in the notes to my German translation of this work, an account of the differing readings adopted by me, I deem it superfluous to add a formal critical apparatus; and have accordingly restricted myself to a summary registration — below, in Appendix I, pages 165 ff. — of the differences between this edition and Dr. Hall's.

A word by way of calling attention to the three other Appendices. The second Appendix is an index of the notable words of Viṇāśabhikṣu's commentary. The third gives the sources of his quotations from Scripture (*śruti*) and Tradition (*smṛti*), following the order in which they are cited in the text. The fourth Appendix was suggested and indeed also made by Professor Lassen. It is constructed simply by reversing the third

¹ The *Sāṅkhya-pravachana-bhāṣya*, a Commentary on the Aphorisms of the Hindu atheistic Philosophy, by Viṇāśa Bhikṣu. Calcutta, 1856.

² *Sāṅkhya-pravacana-bhāṣya*, Viṇāśabhikṣu's Commentary zu den Sāṅkhya-sūtras. Aus dem Sanskrit übersetzt und mit Anmerkungen versehen. Leipzig, 1889.

Appendix and grouping the citations according to their sources. It is useful as showing the relative importance attached by the author to any given work taken by him as an authority, or at least the relative frequency with which he cites that work; and it can hardly fail to be of service to the student of the Upanishads for example, who may learn by this, and by similar indexes so far as they exist, the history and the application of the Upanishad doctrines in the establishment of the systems.

In order to facilitate the study of the work, I have made ample use of punctuation and have not scorned the aid of hyphens to indicate the resolution of compound words. The special attention of the students of the work is directed to my use of quotation-marks. 1. Quotations which are adduced by Viṣṇūnabhikṣu from authoritative texts for the sake of confirming his own views are enclosed in the ordinary double quotation-marks (" "); 2. Objections and questions which are represented by Viṣṇūnabhikṣu as raised by an imaginary opponent, and also passages which contain rejected opinions, are enclosed in double angular quotation-marks (« »), 3. Other sentences quoted in direct form are enclosed in single angular quotation-marks (< >).

Coming now to the questions that concern the Sāṅkhya system in general, I must refer the reader to the work cited above, 'Die Sāṅkhya Philosophie.' In this place I restrict myself to the discussion of such matters as are necessary for the understanding, in particular, of Viṣṇūnabhikṣu's philosophical point of view. Even in the Sāṅkhya Sūtras themselves—which, as hinted above, I hold to be a modern product of about half a millennium ago—the Sāṅkhya doctrine no longer appears in its original unadulterated form; for they seek to explain away the points of discrepancy between themselves on the one hand and the teachings of the Upanishads and the Vedānta on the other. In particular, the author of the Sūtras is at great pains to furnish proof of the utterly impossible thesis that the teachings of the Sāṅkhya system are not in irreconcilable contradiction with the doctrine of a personal God, with the doctrine of the all-embracing unity of Brahman, with the doctrine of the nature of Brahman as bliss (*ānanda*), and with the doctrine of the attainment of the highest aim in the heavenly world. See i. 95, 154; v. 64, 68, 110, vi. 51, 58, 59. Indeed, the Sāṅkhya Sūtras show easily recognizable results of Vedāntic influence in many places: most plainly perhaps at iv. 3, which is a word-for-word repetition of the Vedānta-sūtra iv. 1. 1; and at v. 116, where the Vedāntic technical term *brahma-rūpatā* is used instead of the proper Sāṅkhya expression.

In still larger measure do Vedāntic influences manifest themselves in Viṣṇūabhikṣu's commentary on the Sūtras, which is, as stated above, about a century and a half later than the Sūtras themselves. Here, as in his other works, Viṣṇūabhikṣu contends with the utmost determination for the truth of the theistic Vedānta. This is neat akin with the Yōga philosophy, and is held by Viṣṇūabhikṣu to be the ancient, original, and genuine Vedānta, while the doctrines of the non-duality of Brahman and of the cosmic illusion are pronounced by him to be modern falsifications. Indeed, the adherents of the genuine Vedānta are called by him "Pseudo-Vedāntists" and "masked Buddhists" (*vedānti-brūva, prācchanna-bāuddha*, i 22, etc.)

Viṣṇūabhikṣu's point of view has already been set forth by A. E. Gough in 'The Philosophy of the Upanishads,' pages 259 and 260. Gough shows the utter baselessness of the exposition which Viṣṇūabhikṣu gives of the contents of the Upanishads and of the relations of the philosophic systems to one another. Gough's main points, however, admit in part of more precise statement and in part of supplementation. In order to bridge over the chasm between the Sāṅkhya system and his own theism (which he is pleased to style Vedāntic), Viṣṇūabhikṣu resorts to the strangest means to do away with one of the fundamental doctrines of the genuine Sāṅkhya, which is the denial of God. In the introduction to his commentary and in various other places he intimates that the atheism of the Sāṅkhyans is not to be taken seriously, and that the doctrine was set up merely to encourage among men an indifference to the attainment of the dignity of a god, on the ground that the belief in God and the desire to raise one's self in future existences to the rank of a god would be, according to Sāṅkhya opinion, a hindrance to the practice of the "discriminating understanding." And again, he intimates that the denial of God is after all only a concession to current views, or also a "bold assertion" (*prāudha-vāda, prāudhi-vāda*), and finally he gets hold of a monstrous idea, which he finds in the Padma Purāṇa, that this doctrine of atheism was set up in order to close to evil men the way to the knowledge of the truth. In no way could Viṣṇūabhikṣu have betrayed more clearly the embarrassment of his own position as regards this fundamental dogma of the Sāṅkhya system than by his accumulation of impossible motives which he imputes to the Sāṅkhyans. Having thus after his fashion expunged atheism from the system, he no longer hesitates to import into it his own theism (for example, at the end of his comments on i 122), and when, later on, he is under the necessity of discussing the proofs which are brought in Sūtras v 2 to v. 12 against

the existence of God, he discusses them indeed in an appropriate manner, but takes back, in an appendix to his comment on v. 12 all the explanations that he has given on the foregoing pages.

There are yet two other actual contradictions which Viṣṇūnabhikṣu is at pains after his fashion to reconcile. First, the Upanishads teach the doctrine of the non-duality of Brahman, of Brahman as One-in-all and All-in-one: the Sāṅkhya on the other hand teaches the plurality of individual souls. These two views, according to our author, are not incompatible: for, says he (comment on vi. 66), the word Brahman designates the totality of souls as devoid of qualities, and, if Scripture speaks of an absence of difference or of a unity of souls, by this, he affirms (comment on the last stanza of the introduction, comment on v. 61, and elsewhere), is intended simply an absence of *difference of kind*! He maintains that the original Vedānta (that is, the Vedānta as Viṣṇūnabhikṣu or his sect would make it out to be), assumes, as does in fact the Sāṅkhya, an infinite plurality of individual souls. And just as Viṣṇūnabhikṣu does away with the Upanishad doctrine of the unity of souls, so also does he explain away the doctrine of absolute monism. In connection with Sūtra v. 64 he says this monism of Scripture is something which is cut and dried for the simple-minded man who attains not to the "discriminating understanding:" although, indeed, elsewhere (*e.g.*, comment on v. 65 and vi. 52) he expresses the opinion that the monism of Scripture intends merely the "absence of separation in space" of souls and matter, and is therefore in this respect also not discrepant with the Sāṅkhya system, according to which both souls and matter are all-pervasive.

The second point concerns the Upanishad doctrine of the illusory nature (*māyā*) of the world of phenomena and the Sāṅkhya doctrine of the reality of matter (*prakṛti*). Even this contradiction our author clears away by an appeal to what he calls "original Vedānta," which reaches, as he avers, the reality of the world. Some kindred spirit had already identified the *māyā* of the Vedānta with the *prakṛti* of the Sāṅkhya, namely in the Īvetāṅvātara Upanishad, iv. 10; and accordingly our commentator does not scruple to make the most of this identification as a scriptural one; and repeats in divers places of his work (*e.g.*, at i. 36, 69) the explanation that by *māyā* in Scripture is meant nought else than real matter.

In view of all this we can hardly be surprised to find that Viṣṇūnabhikṣu mixes up many other heterogeneous matters, and even quite effaces the individuality of the several philosophical systems. Indeed, he maintains that all the six orthodox systems contain *in their principal*

dogmas the absolute truth. And it is a significant fact that in his argumentations he is quite ready to attribute to the Purāṇas and other apocryphal works the same authority as that which he ascribes to the oldest Upanishads.

Nevertheless, in spite of all the false assumptions and the errors of which Vijñānabhikṣu is undoubtedly guilty, his Commentary on the Sāṅkhya Sūtras must be declared to be not only the fullest source that we have for a knowledge of the Sāṅkhya system, but also one of the most important of such sources. And although all such explanations of Vijñānabhikṣu as are falsely colored by his own individual convictions must of course remain unnoticed in a systematic exposition of the genuine Sāṅkhya philosophy, it is nevertheless true that the Sāṅkhya-pravacana-bhāṣya is after all the one and only work which instructs us concerning many particulars of the doctrines of what is in my estimation the most significant system of philosophy that India has produced.

The proof-sheets of this volume as I received them from Professor Lanman were already so free from errors that it was only here and there that I succeeded in detecting an isolated misprint. I hope and trust accordingly that the present edition will prove to be one of the nearest approaches to absolute correctness to be found among printed Sanskrit texts. If this turns out to be the case, the result is to be ascribed chiefly to the unselfish assistance which Professor Lanman has rendered me in the proof-reading, and for which my most hearty thanks are due to him.

RICHARD GALBE

KÖNIGSBERG IN PRUSSIA,
April, 1895

As this work is printed from electrotypes plates it will be very easy to remove from the plates, for a second impression, any errors that may be observed in this first impression.

All scholars who use this book are therefore requested to send notice of any misprints to C. R. LANMAN, Cambridge, Massachusetts, United States of America.

Œri-Ganeçāya namah !

“eko 'dvitīya” iti veda-vacānsi pumsī
 sarvā-'bhīmāna-vimivartanato 'sya muktyāi
 vāidharmya-laksana-bhidā-viṇaḥm vadanti,
 nā 'khandatām kha iva, dharma-çatā'-virodhāt
 tasya çrutasya mananā-'rtham atho 'padesṭum
 sad-yukti-jālam iha sāmkyha-kṛd āvir-āsīt,
 Nārāyaṇaḥ Kapila-mūrtir, açesa-duḥkha-
 hānāya jīva-mivabhasya. namo 'stu tasmāi '
 nāno-pādhisu yan nānā-rūpam bhāty analā-'ika-vat,
 tat samam sarva-bhūtesu cit-sāmānyam upāśmahe. 1
 īḡvarā-'nīḡvaratvā-'di cid-eka-rasa-vastuni
 vimūḍhā yatra paçyanti, tad aśmī paramam mahah.
 kālā-'ika-bhaksitam sāmkyha-çāstram jñāna-sudhākaram
 kalā-'vaçiṣṭam bhūyo 'pi pūjisyē vaco-mrtāḥ
 cid-acid-granthi-bhedena mocayisyē cito 'pi ca ; 1
 sāmkyha-bhāsyā-muṣenā 'smāu prīyatām mokṣa-do Hariḥ !
 “tat tvam eva, tvam evā 'tad ' evam çruti-çato-'ditam
 sarvā-'tmanām avāidharṇyam çāstriasyā 'sya 'va gocarah

“ātma vā are draṣṭavyaḥ çrotavyo mantavyo nididhyāsītavya” ity-ādi-
 çrutisu parama-purusārtha-sādhanasyā 'tma-sāksātkārasya hetutayā çrav- 2
 anā-'di-trāyam vihitam. tatra çravanā-'dāv upāyā-'kāṅksāyām smariyate:

“çrotavyaḥ çruti-vākyebhyo mantavyaḥ co 'papattibhiḥ
 matvā ca satatam dhyeya, ete daiçana-hetava” iti

dhyeyo yoga-çāstra-prakāreṇe 'ti çesah. tatra çrutibhyaḥ çrutesu puru-
 śārtha-tad-dhetu-jñāna-tad-visayā-'tma-svarūpā-'disu çruty-avirodhinīr upa- 2
 pattīḥ Sadadhyāyī-rūpena viveka-çāstreṇa Kapila-mūrtir Bhagavān upa-
 dideça «nanu nyāya-vāḡsesikābhyām apy etesv arthesu nyāyab pradārçita
 iti tābhyām asya gatārthatvam, saguna-nirgunatvā-'di-vi-uddha-rūpāir
 ātma-sādhakatayā tad-yuktibhiḥ atratya-yuktinām virodheno 'bhayor eva
 durghaṭam prāmānyam» iti mām 'vam' vyāvahārika-pāramāitika-rūpa- 3
 viśaya-bhedena gatārthatva-virodhayor abhāvāt nyāya-vāḡsesikābhyām
 hi sukhī-duḥkhy-ādy-anuvādato dehā-'di-mātra-vivekenā 'tmā prathama-
 bhūmīkāyām anumāptāḥ, ekadā para-sūksme praveçā-'sambhavāt tadīyam
 ca jñānam dehā-'dy-ātmatā-nirasaneṇa vyāvahārikam tattva-jñānam bhavaty

eva, yathā puruṣe sthānu-bhāma-nāśakatayā kara-caranā-di-mattva-jñānam vyavahāratas tattva-jñānam, tadvat. ata eva

“prakṛter guṇa-samimūdhāḥ sajjante guṇa-karmasu,
tān akṛtsna-vido mandān kṛtsnavin na vicālayeṭ”

- iti Gītāvān kartrtvā-bhīmānuṣas tāḥkikasyā 'kṛtsna-vittvam eva kṛtsna-vit
sāṃkhya-pekṣayo 'ktam, na tu sarvathāi 'vā 'jñatvam ita tathā tadliyam
api jñānam apara-vārāgya-dvārā paramparayā mokṣa-sādhanam bhavaty
eve 'ti, taj-jñānā-pekṣayā 'pi ca sāṃkhya-jñānam eva pāramārthikam para-
vārāgya-dvārā sākṣān mokṣa-sādhanam ca bhavati. ukta-Gītā-vākyenā
6 'tmā-kartrtvā-jñāsyāi 'va kṛtsna-vittva-siddheḥ: “tūno hi tadā bhavati
hṛdayasya ṣoḍāśa,” “kāma-dikam mana eva,” “sa samānah saun ubhāu
lokāv anusamvati. dhyāyati va, lelāyati 'va,” “sa yad atra kimerit
pacyaty, ananvāgatas tena bhavati ' 'ty-ādi-tāttvika-gruti-ṣatāḥ

- “prakṛter kṛyamānāṃ guṇāḥ karmāṃ sarvaṣaḥ;
5 ahamkūra-vimūdhā-tmā kartā 'ham ita manyate”
“nūvānamaya evā 'yam ātmā jñānamayo 'malah,
duḥkhā-jñānamayā dharmāḥ. prakṛtes te tu, nā 'tmana”

ity-ādi-tāttvika-smṛti-ṣatāḥ ca nyāya-vāiṣeṣiko-'kta-jñānasya pāramārtha-
bhūmāu bādhitatvāc ca na cāi 'tāvātā nyāyā-'dy-apīramāṇyam; vivakṣtā-
7 'rthe dehā-'dy-atirekā-'nṣe bādha-'bhāvāt, yat-parāḥ ṣabdalā sa ṣabdā-'rtha
ita nyāyāt. ātmanā sukhā-'di-mattvasya loka-siddhatayā tava pīamānā-
'ntarā-'napekṣanena tad-aṅṣasyā 'nuvādatvān na ṣāstra-tātparya-viśava-
tvam ita.

«svād etat. nyāya-vāiṣeṣikābhyām atrā 'virodho bhavatu; brahma-
8 mīmāṃsā-yogābhyām tu virodho 'sty eva, tābhyām nitye-'ṣvara-sādhanād,
atra ce 'ṣvarasya pratīśidhyamānatvāt na cā 'trā 'pi vyāvahārika-pāra-
mārthika-bhedena seṣvara-nirīṣvara-vādayor avirodho 'stu; seṣvara-vādasvo
'pāsanā-paratva-sambhavād' ita vācyam; vinigamakā-'bhāvāt. icvāno hi
durjñeya ita nirīṣvaratvam api loka-vyavahāra-siddham āicvāya-vārāgyāyā
'nuvāditum śakyata, ātmanā sagunatvam iva. na tu kvā 'pi gruti-ādāv
icvānaḥ sphuṭam pratīśidhyate, yena seṣvara-vādasyāi 'va vyāvahārikatvam
avadhāryete » 'ti atra 'cyate. atrā 'pi vyavahāra-paramārtha-bhāvenāi
'va vyavasthā sambhavati,

“asatyam apratīṣṭham te jagad āhur anīcvarau”

ity-ādi-ṣāstrāir nīcvara-vādasya ninditatvād asminn eva ṣāstre vyāvahāri-
kasyāi 've 'ṣvara-pratīśedhasyāi 'ṣvāya-vānāgyā-'dy-artham anuvādatvān-
'cityāt yadi hi lāukāyika-matā-'nusāreṇa nityāi-'ṣvāyam na pratīśi-
dhyeta. tadā paripūna-nitya-nūdoṣā-'ṣvāya-darṣanena tatra cittā-'veṣato
vivekā-'bhyāsa-pratibandhaḥ syād ita sāṃkhya-'cāryānām āṣayah seṣvara-

vādasya na kvā 'pi mūlā-dikam asti, yeno 'pāsanā-di-paratayā tac chāstram
sāṃkocyeṭa. yat tu

“nā 'sti sāṃkhya-samam jñānam, nā 'sti yoga-samam balam.
atra te saṃçayo mā bhūj, jñānam sāṃkhyam param matam

ity-ādi vākyam, tad vivekā-'ṇça eva sāṃkhya-jñānasya darçanā-'utatebhya
utkarsam pratipādayati, na tv içvara-pratishedhā-'ṇçe 'pi tathā Parāçarā-
'dy-akhila-çīṣṭa-samvādād api seçvara-vādasyā 'va pāramārthikatvam ava-
dhāryate. api ca

“Aksapāda-piṇṭe ca Kānāde sāṃkhya-yogayoh
tyāyāḥ çruti-viruddho 'ṇçaḥ çruty-eka-çaranāir nibhih
Jāminiye ca Vāiyāse viruddhā-ṇço na kaçcana,
çrutyā vedā-'rtha-vijñāne çruti-pāram gatāu hi tāv ”

iti Parāçaro-'papurānā-'dibhyo 'pi brahma-mīmāṃsāyā içvarā-'ṇçe bala-
vattvam. tathā

“nyāya-tantrāny anekāni tās-tāir uktāni vāḍibhih ;
hetv-āgama-sad-ācārāir yad yuktam, tad upāsyatām ”

iti Moksadharma-vākyād api Parāçarā-'dy-akhila-çīṣṭa-vyavahārena brahma-
mīmāṃsā-nyāya-vāçesikā-'dy-ukta içvara-sādhaka-nyāya eva grāhyo, bala-
vattvāt, tathā

“yam na paçyanti yogī-'ndrāḥ sāṃkhyā api maheçvaram
anādi-nidhanam brahma, tam eva çaranam vraje ”

'ty-ādi-Kāurmā-'di-vākyāḥ sāṃkhyānām içvarā-'jñānasyā 'va Nāñyanā-
'dunā proktatvāc ca.

kim ca brahma-mīmāṃsāyā içvara eva mukhyo viṣaya upakramā-'dibhir
avadhītaḥ tatrā 'ṇçe tasya bādhe çāstrasyā vā 'prāmāṇyam syād. yat- 2
parah çabdah sa çabdā-'rtha iti nyāyāt. sāṃkhya-çāstrasya tu pūruṣārtha-
tat-sādhana-prakṛti-puruṣa-vivekā eva mukhyo viṣaya iti 'çvara-pratishedhā-
'ṇça-bādhe 'pi nā 'prāmāṇyam, yat-parah çabdah sa çabdā-'rtha iti nyāyāt.
ataḥ sāvakāçṭayā sāṃkhyam eve 'çvara-pratishedhā-'ṇçe dubalam iti na
ca «brahma-mīmāṃsāyām api 'çvara eva mukhyo viṣayo, na tu nityā- 3
'çvāryam» iti vaktum çakyate, “smṛty-anavakāça-dosa-prasaṅga”-nūpa-
pūrvapakṣasyā 'nupapattyā nityā-'çvārya-vigīṣṭatvenū 'va brahma-mīmāṃ-
sā-viṣayatvā-'vadhāranāt brahma-çabdasya para-brahmany eva mukhya-
tayā tu “athā'tah para-brahma-jijñāse” 'tu na sūtritam iti etena sāṃkhya-
virodhād brahma-yoga-darçanayoh kārye-'çvara-paratvam api na çāṅkanī- 3
yam; prakṛti-svātantryā-'pattyā “racanā-nupapatteç ca nā 'numānam”
ity-ādi-brahma-sūtra-paramparā-nupapatteç ca; tathā “sa pūrvaveśām api
guruh, kālenū 'navacchedād ” iti Yoga-sūtra-tadiya-Vyāsa-bhāṣyābhyām

sphuṭam iṣa-mtyatā-vagamāc ce 'ti tasmād abhyupagama-vāda-prāudh
vādā-dināi 'va sāmkhyaśya vyāvahārike-ṣvara-pratishedha-paratayā brah
mīmāṃsā-yogābhyām saha na virodhaḥ abhyupagama-vādaḥ ca ṣāstr
drṣṭo, yathā Viṣṇupurāṇe

5 “ete bhīmna-dīḥ, dāityā, vikalpāḥ kathitā mayā,
kṛtvā 'bhyupagamam tatra. saṃksepāḥ ṣiūyatām mama ”

'ti astu vā pāpīnām jñāna-pratibandhā-'rtham āstika-darṣaneśv apy anuāt
ṣṛuṭi-viṛuddhā-'rtha-vyavasthāpanam tesu-tesv anuṣṇv apīrāmānyam
ṣṛuṭi-smṛty-aviruddhesu tu mukhya-viśayesu prāmānyam asty eva
10 eva Padmapurāṇe brahma-yoga-darṣanā-'buktānām darṣanānām nindā py
upapadyate, yathā tatra Pārvatīm prātī 'ṣvara-vākyaṃ

“ṣṛu, devi, pravakṣyāmi tāmasām yathā-kramam,
yeśāṃ ṣṛavana-mātreṇa pātityam jñānam apī.

prathamam hi mayā 'vo 'ktam cāivam pāṇapatā-dikam.
15 mac-chakty-āveḡitāir viprāḥ samproktām tathā param
Kanādena tu samproktam ṣāstram vāṇeśikam mahat,
Gāutamena tathā nyāyam, sāmkhyaṃ tu Kapileṇa vā,
dvi-jaṇmanā Jāmuniṇā pūrvam vedamayā-'rthataḥ
nūṇiṣvareṇa vādena kṛtam ṣāstram mahattaram

20 Dhisanena tathā proktam cārvākam atī-garhitam
dāityānām nāṇanā-'rthāya Viṣṇuṇā Buddha-rūpīṇā
bāuddha-ṣāstram asat proktam nagna-nūlapaṭā-dikam
māyāvādam asat chāstram pīacchannam bāuddham eva ca
mayā 'va kathitam, devi, kalāu brāhmaṇa-rūpīṇā
25 apārtham ṣṛuṭi-vākyaṇām darṣayal loka-garhitam.

karma-svarūpa-tyājyatvam atī ca prapīpādyate,
sarva-karma-paribhīraṇṇāṇ nāskarmyam tatra co 'cyate
parātma-jīvayor āikyam mayā 'tra prapīpādyate,
brahmano 'sya param rūpam nīrguṇam darṣitam mayā.

30 sarvasya jagato 'py asya nāṇanā-'rtham kalāu vīge
vedā-'rtha-van mahā-ṣāstram māyāvādam avīdīdikam
mayā 'va kathitam, devi, jagatām nāṇa-kāranād ” iti

adhīkam tu brahma-mīmāṃsā-bhāṣye prapīṇeitam asmābhi itī tasmād
āstika-ṣāstrasya na kasyā 'py apīrāmānyam virodho vā, sva-sva-viśayesu
35 sarvesām abādīhād, avīrodhāc ce 'ti « nanv evam puruṣa-bahutvā-'nṇe 'py
asya ṣāstrasyā 'bhyupagama-vādatvam syāt? » na syāt. avīrodhād, brahma-
mīmāṃsāyām apy “anuṇo nāṇā-vyapadeḡād ” ity-ādī-sūtra-jātām jīvā-'tma-
bahutvasyāi 'va nīrnayāt sāmkhya-siddha-puruṣānām ātmatvam tu brahma-
mīmāṃsāyā bādīyata eva; “ātme 'tī tū 'pīyanti ” 'ti tat-sūtreṇa paramā-

'tmana eva paramā-'rtha-bhūmāv ātmatvā-'vadhāranāt. tathā 'pi ca sām-
khyasya nā 'piāmānyam, vyāvahārikā-'tmano jīvasye 'tara-viveka-jñānasya
moksa-sādhanaṭve vivakṣitā-'rthe bādha-'bhāvāt etena ṣruti-smṛti-pi-
siddhayoṛ nānātmā-'kātmavayoṛ vyāvahārika-pāramārthika-bhedenā 'vi-
rodha itī brahma-mīmāṃsāyām piapañcitam asmābhir itī dik

«nanv evam api Tattvasamāsā-'khyā-sūtrāḥ sahā 'syāḥ Sadadhyāyāḥ
pāunaruktyam » itī cen, mā 'vam ' samksepa-vistara-rūpeno 'bhayoṛ apy
apāunaruktyāt ata evā 'syāḥ Sadadhyāyā yoga-darśanasye 'va Sāmkhya-
pravacana-samjñā yuktā. Tattvasamāsā-'khyāḥ hi yat samkṣiptam sām-
khyā-darśanam, tasyāi 'va prakarṣeṇā 'bhyām nirvacanam itī viśeṣas tv
ayam yat Sadadhyāyām Tattvasamāsā-'khyo-'ktā-'rtha-vistara-mātram,
yoga-darśane tv ābhyām abhyupagama-vāda-pratiśiddhasye 'ṣvarasya nū-
panena nyūnatā-parihāro 'pi 'tī asya ca sāmkyā-samjñā sāvayā

“sāmkhyām prakurvate cāi 'va prakṛtim ca pracakṣate,
tattvāni ca catur-viṇṣat ; tena sāmkyāḥ prakīrtitā ”

ity-ādibhyo Bhāratā-'di-vākyaebhyah sāmkyā samyag-vivekenā 'tma-
kathanam ity arthah atah sāmkyā-ṣabdasya yoga-rūḍhatayā

“tat-kāranam sāmkyā-yogā-'dhigamyam ”

ity-ādi-ṣrutisu

“esā te 'bbhūtā sāmkye buddhir, yoge tv imām ṣṛṇv ”

ity-ādi-smṛtiṣu ca sāmkyā-ṣabdena sāmkyā-ṣāstram eva grāhyam, na
punar arthā-'ntaram kalpanīyam itī

tad idam mokṣa-ṣāstram cikitsā-ṣāstra-vac catur-vyūham yathā hi
roga ārogyam roga-nidānam bhāṣajyam itī catvāro vyūhāḥ samūhāḥ cikitsā-
ṣāstrasya pratipādyās, tathāi 'va heyam hānam heya-hetur hāno-'pāyaḥ ce
'tī catvāro vyūhā moksa-ṣāstrasya pratipādyā bhavanti, mumuksubhir
jyūṣitatvāt tatra trividham duḥkham heyam, tad-atyanta-nivṛttir hānam;
prakṛti-purusa-samyoga-dvāī cā 'viveko heya-hetuh; viveka-khyātis tu
hāno-'pāya itī vyūha-ṣabdena cāi 'sām upakarana-samgrahah.

tatra cā 'dāu phalatvenā 'bhyarhitam hānam tat-pratīyogī-vidhayāi 'va
ca heyam pratipādayiṣyan ṣāstra-kārah ṣiṣyā-'vadhānāya ṣāstrā-'rambham
pratijñāte

atha trividha-duḥkhā-'tyanta-nivṛttir atyanta-puruṣārthah 1.

atha-ṣabdo 'yam uccāraṇa-mātreṇa maṅgala-rūpah. ata eva “maṅgalā-
'caranam ṣiṣṭā-'cārād ” itī svayam eva pañcamā-'dhyāye vakṣyati. arthas
tv atā 'tha-ṣabdasyā 'dhikāra eva, praṇā-'nantaryā-'dīnām puruṣārthena
sahā 'nvayā-'sambhavāt; jñānā-'dy-ānantaryasya ca sūtrār eva vakṣya-
mānatayā tat-pratipādana-vāiyarthīyāt; adhikāra-bhinnā-'rthatve ṣāstrā-

'āmbha-pratijñā-dy-alābha-piśaṅgāc ca. tasmāt puruṣārthasyo 'pakīamo-
'pasamhāra-darṣanād adhikārā-rthatvam evo 'gitam. "tad-ucchittih puru-
ṣārtha" ity upasamhāro bhaviṣyati 'ti adhikāraḥ cā 'dhikyena prādhān-
yena 'āmbhanam āmbhaḥ ca yady api sāksāc chāstrasyā 'va, tathā 'pi
tad-dvāitā cāstrā-rtha-tad-vicārayo api 'ti tathā ca sādhanā-dy-upakaranā-
sahito yathokta-puruṣārtho 'dhikṛtaḥ, prādhānyena nūrūpayitum asmābhiḥ
prārabdha itī sūtra-vākyā-rthah. tividham ādhyātmikam ādhibhāutikam
ādhidāvikam ca dukkham tatrā 'tmānam sva-saṅghātam adhikṛtya
pravṛttam ity ādhyātmikam: cārūram mānasam ca tatra cārūram vyādhy-
ādy-uttham, mānasam kāmā-dy-uttham tathā bhūtāni piānino 'dhikṛtya
pravṛttam ity ādhibhāutikam, vyāghra-corā-dy-uttham devāu agni-vāy-
ādīn adhikṛtya pravṛttam ity ādhidāvikam, dāha-ḥitā-dy-uttham itī vibhā-
gah. yady api sarvam eva dukkham mānasam, tathā 'pi mano-mātra-
janyatvā-janyatvābhyām mānasatvā-mānasatva-viśeṣah eṣām tividha
dukkhānām yā 'tyanta-nivṛttih sthūla-sūkṣma-sādhāranvena mīḥesato
nivṛttih. so 'tyantah paramah puruṣārthah, puruṣānām buddher iṣṭa ity
avāntara-vākyā-rthah. tatra sthūlam dukkham vartamānā-vastham, tae
ca dvitīya-ksanād upari svayam eva naīksyati; ato na tatra jñānā-peksā;
atītā tu prāg eva nastā itī na tatra sādhanā-peksē 'ti pariḥesād anāgatā-
vastha-sūkṣma-dukkha-nivṛttir eva puruṣārthatayā prakṛte paryavasyati
tathā ca Yoga-sūtram. "heyam dukkham anāgatam" itī nivṛttiḥ ca na
nāḥo, 'pi tv atītā-vasthā; dhvansa-prāgabdhāvayor atītā-nāgatā-vasthā-
svarūpatvāt; sat-kārya-vādhībhir abhāvā-naīgikārāt «nanu kadācid apy
avartamānam anāgatam dukkham aprāmāṇikam; atah kha-puṣpa-nivṛtti-
vat tan-nivṛtter na puruṣārthatvam yuktaṃ» itī. māi 'vam' sarvatra hi
sva-sva-kārya-janana-çaktir yāvad-dṛavya-sthāyīnī 'ti Pātañjale siddham,
dāhā-di-çakti-çūnyasyā 'gny-ādeh kvāpy adarṣanāt sū ca çaktir anāgatā-
vastha-tat-tat-kārya-rūpā, iyam eva co 'pādāna-kārana-svarūpa-yogyate 'ty
api gīyate. ato yāvac citta-sattā, tāvad evā 'nāgata-dukkha-sattā 'numīyate,
tan-nivṛttiḥ ca puruṣārtha itī. jīvan-mukti-daçāyām ca prārabdha-karma-
phalā-tiuktānām dukkhānām anāgatā-vasthānām bijā-khyānām dāho,
videha-kāvalye tu cittaena saha vinūça ity avāntara-viśeṣah. bijā-dāhaḥ cā
'vidyā-sahakārya-uccheda-mātram; jñānasyā 'vidyā-mātro-çchedakatvasya
loke siddhatvāt. ata eva cittaena sahāi 'va dukkhasya nāçah, jñānasya
sākṣād dukkhā-di-nāçakatve pramānā-bhāvād itī

«nanu tathā 'pi dukkha-nivṛttir na puruṣārthah sambhavati; duk-
khasya citta-dharmatvena puruse tan-nivṛtity-asambhavāt; dukkha-nivṛtti-
çabdasya dukkhā-nutpādā-rthakatve 'pi puruse tasya nitya-siddhatvāt
yat tu <kāñha-cāmīkara-vat siddhe 'py asiddhatva-bhramāt puruṣārthatā
syād> itī, tan na; evam api pumān nīdukkha itī çavana-manano-'ttaram
dukkha-hānā-rtham nīdhyāsānā-dāu pravṛtity-anupapattē bahv-āyūsa-

sādhye hy upāye phala-niṣcayād eva pravittir bhavan; prakṛte tu śivāna-
manauābhyām siddhatva-jñānān nā 'piāmānya-jñānā-nāskanditah phalasyā
'siddhatva-niṣcayo 'stī 'ti. kim ca bhavatu kadācid bhramā-'dinā puruṣe-
'cehā-viṣayarvam duḥkhā-'bhāvasya; śrutis tu moha-nāginī katham sid-
dhasya phalatvam pratapādayet. "tarati çokam ātma-vid," "vidvān harsa-
çokāu jahātī" 'ty-ādir » iti '3

atro 'cyate. "na nitya-çuddha-buddha-mukta-svabhāvasya tad-yogas
tad-yogūd rta" iti heya-hetv-avadhāra-sūtrenāi 'vā 'yam pūrva-pakṣah
samādhāsyate. tathā hi, pratibimba-rūpena puruṣe 'pi sukha-duḥkhe stah.
anyathā tayor bhogvatvā-nupapatteh sukhā-'di-grahanam hi bhogo, 1
grahanam ca tad-ākāratā. sā ca kūtastha-citān buddher arthā-'kāra-vat
parināmo na sambhavatī 'ty agatyā pratibimba-svaiūpatāyām eva pary-
avasyatī. ayam eva buddhi-vrtti-pratibimbo "vrtti-sārūpyam itaratre" 'ti
Yoga-sūtrenāi 'ktah. "sattve tu tapyamāne tad-ākārā-'nurodhī puruṣo 'py
anu-tapvata iva dr̥ṣyatī" iti Yoga-bhāṣye ca tad-ākārā-'nurodha-çabdena 1
viçyāyā 'va tāpā-'di-duḥkhasya pratibimba uktah ata eva ca puruṣasya
buddhi-vrtty-uparāge sphatikam dīrghāntam sūtra-kāro vakṣyati "kusuma-
vac ca manir" iti. vedāntabhir api cetane 'dhyastatayāi 'va dr̥ṣya-bhānam
ucyate; sa cā 'dhyāsah pratibimbam vinā na ghateta; jñāna-mātrasyā
'dhyāsatva ātmāçrayāt: adhyāsāj jñānam, jñānam eva cā 'dhyāsa iti tad 2
etat smaryate 'pi.

"tasmiṇç cid darpane sphāre samastā vastu-dr̥ṣṭayah;
imās tāh pratibimbanti, sarasī 'va tata-drumā" iti.

atra hi dr̥ṣṭi-çabdo buddhi-vrtti-sāmānya-paro, yukti-sāmāyīti pratibimbaç
ca tat-tad-upādhiṣu bimbā-'kāraç citta-parināma iti. tasmāt pratibimba- 2
rūpena puruṣe duḥkha-sambandho bhogā-'khyo 'stī. atas tenāi 'va rūpena
tan-nivrtteḥ puruṣārthatvam yuktam. ata eva duḥkham mā bhuñjīye 'ti
prārthanā 'py ā-pāmarāṃ dr̥ṣyate. tac ca duḥkha-bhoga-nivrtteḥ puru-
ṣārthatvam anya-çesatayā na sambhavatī 'ti sāi 'va svataḥ puruṣārthah;
duḥkha-nivrttis tu kantakā-'di-nivrtti-vat tādarthiyena, na svataḥ puru- 3
ṣārthah. evam sukham api na svataḥ puruṣārthah, kim tu tad-bhoga eva
tad idam duḥkha-bhoga-nivrtteḥ puruṣārthatvam Yoga-bhāṣye Vyāsa-devāur
uktam. "tasmin nivrtte puruṣaḥ punaḥ idam tāpa-trayam na bhuñkta" iti.
ataḥ śrutāv api duḥkha-nivrtteḥ puruṣārthatvam viçayatā-sambandhenāi
'va bodhyam. tad etad Yogavārttike prapañcitam asmābhur iti dik tad 3
evam anena sūtrenā vyūha-dvayam samkṣepeno 'ddiṣṭam, vistaras tv
anayoh paçād bhavite 'ti

ataḥ param vakṣyamānasya hāno-'pāya-vyūhasyā 'kāṅksā-'rtham tad-
itaresām hāno-'pāyatvam pratyāçāste sūtra-jātena:

na dr̥ṣtāt tat-siddhir, nivṛtte 'py anuvṛtti-dar̥ṣanāt. 2.

lāukikād upāyād dhanā-'dei atyanta-dulikha-nivṛtti-siddhiḥ nā 'sti kutah? dhanā-'dinā duhkhe nivṛtte paścād dhanā-'di-ksaye punaḥ apy duhkḥā-'nuvṛtti-dar̥ṣanād ity arthah tathā ca śrūtiḥ "amṛtatvasya tu nā 'ṣā 'sti vittene" 'ty-ādih.

«nanv evam dhanā-'dy-arjana-sya kuñjara-çāuca-vad duhkḥā-'nivarta-katve katham tatra pravṛttiḥ?» tatrā 'ha :

prātyahika-ksut-pratikāra-vat tat-pratikāra-cestanāt puruṣārthatvam. 3

dr̥ṣta-sādhana-janyāyām duhkha-nivṛttāy atyanta-puruṣārthatvam eva nā 'sti, yathā-katham-ait puruṣārthatvam tv asy eva kutah? prātyahika-sya ksud-duhkhasya nirākaraṇa-vad eva tena dhanā-'dinā duhkha-nirākaraṇasya cestanād anvesanād ity arthah ato dhanā-'dy-arjane pravṛttir upapadyata iti bhāvah. kuñjara-çāuca-'dikam apy āpāta-duhkha-nivarta-katayā manda-puruṣārtho bhavaty eve 'ti

sa ca dr̥ṣta-sādhana-jo manda-puruṣārtho vijñānī heya ity āha :

sarvā-'sambhavāt sambhave 'pi sattā-'sambhavād dheyaḥ pramāṇa-kuçalāih 4.

sa ca dr̥ṣta-sādhana-jo dulikha-pratikāro duhkḥā-'dulikha-viveka-çāstrā-'bhijñānī heyo duhkha-pakse nuksepanīyah. kutah? sarvā-'sambhavāt sarvaduhkhesu dr̥ṣta-sādhanaḥ pratikāra-'sambhavāt. yatrā 'pi sambhavas, tatrā 'pi pratigraha-pāpā-'dy-uttha-duhkḥā-'vaçyakatvam āha : sambhave 'pī 'ti, sambhave 'pi dr̥ṣto-'pāya-nāntarīyakā-'di-duhkha-samparkā-'vaçyam-bhāvād ity arthah tathā ca Yoga-sūtram "parināma-tāpa-samskāra-duhkḥāir guna-vṛtti-virodhāc ca sarvam eva duhkham vivekina" iti

«nanu dr̥ṣta-sādhana-janye sarvasmim eva duhkha-pratikāre duhkha-sambheda-miyamo 'prayojakah; tathā ca smṛtyate

"yan na dulikhena samblinnam na ca griastam anantaram abhilāṣo-'panītam ca, tat sukham svali-padā-'spadam" iti.»

tatrā 'ha.

utkarsād api moksasya, sarvo-'tkarsa-çruteh 5.

dr̥ṣta-sādhana-'sādhya-sya moksasya dr̥ṣta-sādhana-sādhya-rājyā-'dibhya utkarsāt tesu duhkha-sattā-'vadhāryate, api-çabdāt triguṇā-'tmakatvā-'dei api. moksasyo 'tkarse pramāṇam sarvo-'tkarsa-çruteḥ iti; "na ha vā saçarīrasya sataḥ priyā-'priyayor apahatīr asti, açarīram vāva santam priyā-'priye na spr̥ṣata" ity-ādinaḥ videha-kāivalyasyo 'tkarsa-çruteḥ ity arthah

«nanu mā bhavatu diśta-sādhanaḥ atyanta-duḥkha-nivṛttiḥ; adṛsta-sādhanaḥ tu vāidika-karmaṇah syāt; “apāma somam, amṛtā abhūme” ‘ty-ādi-ṣruṭeḥ» iti tatrā ‘ha :

avīṣeṣaḥ co ‘bhayaḥ. 6.

nbhayaḥ eva diśtā-dṛṣṭayor atyanta-duḥkha-nivṛtṭi-asādhakatve ya-
thokta-tad-dhetutve cā ‘viṣeṣa eva mantavya ity aithah. etad eva Kā-
kāyām uktam :

“dṛṣṭavad ānuṣṭavikah, sa hy avīṣuddhu-ksayā-‘tiṣaya-yukta” iti
guror anuṣṭūyata ity anuṣṭavo vedah. tad-vihita-yāgā-‘dir ānuṣṭavikah.
sa dṛṣṭo-‘pāya-vad evā ‘viṣuddhyā hinsā-‘di-pāpena vināṣi-sāṅcāya-phala-
katvena ca yukta ity aithah. «nanu vāidha-hinsāyāḥ pāpa-janakatve
balavad-anīṣṭā-nanubandhī-‘śīa-sādhanaṭva-rūpasya vidhy-arthasāyā ‘nupa-
pattir» iti cen. na, vāidha-hinsā-janyā-‘nistasye ‘sto-‘tpatti-nāntariyakatvene
‘śto-‘tpatti-nāntariyaka-duḥkhā-‘dṛkha-duḥkhā-janakatva-‘ūpasya balavad-
anīṣṭā-nanubandhitvasya vidhy-aṅcāsyā ‘ksateh. yat tu «vāidha-hinsā-
‘trikta-hinsāyā eva pāpa-janakatvam» iti, tad asat, samkoce pramānā-
‘bhāvāt: Yudhiṣṭhirā-‘dīnām sva-dharme ‘pi yuddhā-‘dāu jñāta-vadhā-di-
pratyavāya-parihārāya piṣyaṇeṭte-ṣṭavanāc ca.

“tasmād yāsvāmy aham, tāta, diśtve ‘mam duḥkha-samādhim
trayī-dharmam adharmā-‘dhyam kumpāka-phala-samambham”

iti Māikandeya-vacanāc ca. “ahimsan sarva-bhūtāny anyatra tīrthebhyā”
iti ṣruṭis tu vāidhā-‘trikta-hinsā-nivṛttei ista-sādhanaṭvam eva vaktā. na tu
vāidha-hinsāyā anīṣṭa-sādhanaṭvā- bhāvam apī ‘ty-ādīkam Yogavāṛttike
dṛṣṭavyam iti dik.

“na karmaṇā na pi ṛjyā dhanena, tyāgenā ‘ke amṛtatvam ānaṣur” iti

“tam eva viditvā ‘u mṛtyum eti. nā ‘nyah panthū vidyate ‘jyānye”

‘ty-ādi-ṣruṭi-virodhena tu soma-pānā-‘dibhir amṛtatvam gānam eva man-
tavyam;

“ā-bhūta-samplavam sthānam amṛtatvam hi bhāsyata”

iti Viṣṇupurāṇāt.

tad evam diśtā-dṛṣṭo-‘pāyayohi sāksāt-parama-purasāi thā-‘sādhanaṭve
sādhite tad-upāyā-‘kāṅksāyām viveka-jñānam upāyo vaktavyah. tatra
viveka-jñānam avivekā-‘khyā-duḥkha-betū-‘cheda-dvārāi ‘va hāno-‘pāya ity
ācāyenā ‘dāv avivekam eve ‘tara-pratiseḍhena heya-betutayā pariṣeṣayati
praghaṭṭakena.

na svabhāvato baddhasya mokṣa-sādhano-‘padeṣa-vidhih. 7

duḥkhā-tyanta-nivṛttei moksatvasyo ‘ktatayā bandho ‘tra duḥkha-yoga
eva. tasya bandhasya puruse na svābhāvīkatvam vakṣyamāna-lakṣanam asti,

yato na svābhāvato baddhasya mokṣāya sādhanō 'padeṣasya ṣrāutasya vi
dhir anuṣṭhānam niyojyānām ghaṭate. na hy agneh svābhāvikād āsnyān
mokṣah sambhavatī; svābhāvikasya yāvad-dravya-bhāvitvād ity arthah
tad uktam Īṣvara-gītāyām

“yady ātmā malino 'svaccho vikārī syāt svābhāvatah,
na hi tasya bhaven muktir janmā-'ntara-ṣatāir apī” 'ti.

yasmin satī kārana-vilambād vilambo yasyo 'tpattāu na bhavati, tasya tat
svābhāvikaṃ itī svābhāvikatva-lakṣanam

«nanu sarvado 'palambhā-'patter duhkhasya svābhāvikatva-ṣaṅkā 'va
nāstī» 'ti cen, na, trigunā-'tmakatvena cittasya duhkha-svābhāvatve 'pi
sattvā-'dhikyenā 'bhūbhavāt sadā duḥkhā-'nupalabdhi-vad ātmano'pi tad
anupalabdhi-sambhavūt, duhkha-svābhāvikatva-vādibhiḥ bāuddhāiḥ citta
syāi 'vā 'tmatā-'bhyupagamāc ca. «athāi 'vam ātma-nāṣūd eva mokṣo 'stv»
iti cen, na, aham baddho vimuktah syām itī bandha-sāmānādhikaranyenā
5 'va mokṣasya puruṣārthatvād itī

«bhavaty ananuṣṭhānam, tena kum?» ity ata āha:

svābhāvasyā 'napāyītvād ananuṣṭhāna-lakṣanam aprāmānyam 8

svābhāvasya yāvad-dravya-bhāvitvān mokṣā-'sambhavana tat-sādhanō
'padeṣ-ṣruter ananuṣṭhāna-lakṣanam aprāmānyam syād ity arthah

«nanu ṣrutī-balād evā 'nuṣṭhānarū syāt?» tatrā 'ha.

nā 'ṣakyo-'padeṣa-vidhir, upadiṣṭe 'py anupadeṣah 9.

nā 'ṣakyāya phalāyo 'padeṣasyā 'nuṣṭhānam sambhavatī, yata upadiṣṭe
'pi vihite 'py aṣakyasyo 'pāye sa upadeṣo na bhavati, kum tū 'padeṣ-
eva; bādhitam artham vedo 'pi na bodhayatī 'ti nyāyād ity arthah.

atra ṣaṅkate.

ṣukla-pata-vad bīja-vac cet, 10.

«nanu svābhāvikasyā 'py apāyo diṣyate, yathā ṣukla-patasya svābhā
vikam ṣaṅklyam rūgenā 'panīyate, yathā ca bījasya svābhāviky apy ānkura-
ṣaktir agnīnā 'panīyate, atah ṣukla-pata-vad bīja-vac ca svābhāvikasya
bandhasyā 'py apāyah puruṣe sambhavatī 'ti tadvad eva tat-sādhanō
'padeṣah syād» itī ced ity arthah.

samādhatte.

ṣakty-udbhavā-'nuddbhavābhyām nā 'ṣakyo-'padeṣah. 11.

ukta-drṣṭāntayor apī nā 'ṣakyāya svābhāvikā-'pāyāyo 'padeṣo lokānām
bhavati kutah? ṣakty-udbhavā-'nuddbhavābhyām. drṣṭānta-dvaye hi

çāuklyā-'der āvirbhāva-tirobhāvā eva bhavatah, na tu çāuklyā-'ñkura-
çaktyor apāyo bhavati; rajakā-'di vyāpārāir yogi-samkalpā-'dibhiḥ ca
rakta-pāta-bhrsta-bījyoh punah çāuklyā-'ñkuraçakty-āvirbhāvād ity arthah.
« nanv evam puruse 'pi dukkha-çakti-tirobhāva eva mokṣo 'siv » iti cen,
na; dukkhā-'tyanta-nivrtter eva loke puruṣārthatvā-'nubhavāc chruṭi-
smṛtyoh puruṣārthatva-siddheḥ ca, na tu dr̥stāntayor iva tirobhāva-mātrasye
'ti kim ca dukkha-çakti-tirobhāva-mātrasya moksatve kadācid yogi-'çvara-
samkalpā-'dinā çakty-udbhavasya bhrsta-bījeṣv iva mukteṣv api sambhavenā
'nirmokṣā-'pattir iti

svabhāvato bandhaṃ nirākṛtya nimittebhyo 'pi bandham apākaroti
sūtra-jātena. puruse dukkhasya nāmittikatve 'pi jñānā-'dy-upāyo 'cchedya-
tvam na ghateta, anāgatā-'vastha-sūkṣma-dukkhasya yāvad-dravya-bhāvi-
tvād ity āgryena nāmittikatvam nirākṛiyate

na kālā-yogato, vyāpīno nityasya sarva-sambandhāt. 12.

nā 'pi kālā-sambandha-nimittakaḥ puruṣasya bandhaḥ kutah? vyāpīno
nityasya kālasya sarvā-'vacchedena sarvadā muktā-'mukta-sakala-puruṣa-
sambandhāt; sarvā-'vacchedena sadā sakala-puruṣānām bandhā-'patter ity
arthah. atra ca prakāraṇe kālā-deça-karmā-'dinām nimittatva-sāmānyam
nā 'palapyate; çruti-smṛti-yuktibhiḥ siddhatvāt; kim tu yaṃ nāmittikatvam
pākaja-rūpā-'di-van nimittā-janyatvam, tad eva bandhe pratīsidhyate, pu-
ruse bandhasyāu 'pādlikatvā-'bhyupagamāt « nanu kālā-'di-nimittakatve
'pi sahakāry-antara-sambhavā-'sambhavābhyām vyavasthā syād » iti ced,
evam satī yat-samyoge saty avaçyam bandhas, tatṛā va sahakārim lāgha-
vād bandho yuktah; puruse bandha-vyavahārasyāu 'pādlikatvenā 'py
upapatter iti kṛtam nāmittikatvene 'ti

na deça-yogato 'py asmāt 13

deça-yogato 'pi na bandhah. kutah? asmāt pūrva-sūtro-'ktān muktā-
'mukta-sarva-puruṣa-sambandhāt; muktasyā 'pi bandhā-'patter ity arthah.

nā 'vasthāto. deha-dharmatvāt tasyāḥ 14

samghāta-viçeṣa-rūpatā-'khyā deha-rūpā yā 'vasthā, na tan-nimittato
'pi puruṣasya bandhah. kutah? tasyā avasthāyā deha-dharmatvāt, acetana-
dharmatvād ity arthah. anya-dharmasya sāksād anya-bandhakatve 'tipra-
saṅgāt; muktasyā 'pi bandhā-'patter ity arthah.

« nanu puruṣasyā 'py avasthāyām kim bādhakam » tatṛā 'ha
asaṅgo 'yam puruṣa iti. 15.

iti-gabdo hetv-arthe. puruṣasyā 'saṅgatvād avasthāyā deha-mātrā-

dharmatvam iti pūrva-sūtrienā 'nvayah puruṣasyā 'vasthā-rūpa-vikāra-
svikāre vikāra-hetu-samyogā-khyaḥ saṅgaḥ prasajyete 'ti bhāvah asaṅgate
ca ṣrutih: "sa yad atra kīmeṣa paśyaty, anauvāgatas tena bhavati: asaṅgo
hy ayam puruṣa" iti saṅgaḥ ca samyoga-mātram na bhavati; kāla-deṣa-
5 sambandhasya pūrvam uktatvāt, ṣruti-smṛtiṣu padma-pattra-stha-jalene 'va
padma-patrasya 'saṅgatāyāḥ puruṣa-saṅgatāyām diṣṭāntatā-śraavanāc ca

na karmaṇā, 'nya-dharmatvād atiprasakteḥ ca 16

na vibhāṇa-niṣiddha-karmaṇā 'pi puruṣasya bandhaḥ; karmaṇām anātma-
dharmatvāt; anya-dharmena sāksūl anyasya bandhe ca muktasyā 'pi
10 bandhā-pattech "nanu sva-svo-pādhu-karmaṇā bandhā-ṅgikāre nā 'yam
dosa" ity ācāṇa hetu-antaram āha. atiprasakteḥ ce 'ti. pralaya-dāv api
duḥkha-yoga-rūpa-bandhā-pattech ce 'ty arthah. saḥakāry-antara-vilambato
vilamba-kalpanam ca prāg eva nirākṛtam "na kāla-yogata" ity-ādī-sūtra iti

"nanv evam duḥkha-yoga-rūpo 'pi bandhaḥ karma-sāmānādhikanyā-
5 'nurodhena cittasyāi 'vā 'stu. duḥkhasya citta-dharmatāyāḥ siddhatvāc ca.
kim-artham puruṣasyā 'pi kalpyate bandha' ity ācāṅkṣyam āha

vicitra-bhoga-'nupapattir anyā-dharmatve 17.

duḥkha-yoga-rūpa-bandhasya citta-mātra-dharmatve vicitra-bhoga-'n-
upapattih puruṣasya hi duḥkha-yogam viṇā 'pi duḥkha-sāksātkāra-khya-
0 bhoga-svikāre sarva-puruṣa-duḥkhā-dīnām sarva-puruṣa-bhogyatā svān,
niyāmakā-bhāvāt. tataḥ cā 'yam duḥkha-bhoktā 'yam ca sukha-bhokte
'ty-ādī-rūpa-bhoga-vāicentryam no 'papadyete 'ty arthah. ato bhoga-vāicentryo-
'papattaye bhoga-niyāmakatayā duḥkhā-di-yoga-rūpo bandhaḥ puruṣe 'pi
svikāryah. sa ca puruṣe duḥkha-yogah pratibimba-rūpa eve 'ti prāg eva
5 'ktam pratibimbaḥ ca svo-pādhu-vitter eva bhavati 'ti na sarva-puruṣam
sarva-duḥkha-bhoga iti bhāvah citta-vṛttī-bodhe puruṣasyā 'nābhī sva-
svām-bhāvah sambandho hetur iti Yoga-bhāṣyād ayam siddhāntah siddhaḥ
cette ca puruṣasya svatvam sva-bhukta-vṛtta-vāsanā-vattvam iti. yad tu
(cittasyāi 'va bandha-moksāu, na puruṣasye) 'ti ṣruti-smṛtiṣu gīyate, tad
1 bimba-rūpa-duḥkha-yoga-rūpam pāramārthikam bandham ādyaḥ bodhyam.

sāksāt-prakṛti-nimittakatvam api bandhasyā 'pāk notī:

prakṛti-nibandhanāc cen, na, tasyā api pāratantryam. 18

"nanu prakṛti-nimittād bandho bhavaty" iti cen, na, yatas tasyā api
bandhakatve samyoga-pāratantryam uttara-sūtre vakṣyamānam asti. sam-
yoga-viṣeṣam viṇā 'pi bandhakatve pralaya-dāv api duḥkha-bandha-pra-
saṅgād ity arthah.

prakṛti-nibandhanā ced iti pāṭhe tu prakṛti-nibandhanā ced baddhate
ty arthah

ato yat-para-tanuā prakṛtir bandha-kāraṇam sambhavet, tasmād eva samyoga-viṣeśād āupādhiko bandho, 'gm-samyogāḥ jalāu-'snya-vad iti sva-siddhāntam anenāi 'va prasaṅgenā 'ntarāla evā 'vadhārayati

na nitya-çuddha-buddha-mukta-svabhāvasya tad-yogas tad-yogād
rte. 19

tasmāt tad-yogād rte prakṛti-samyogam vinā na puruṣasya tad-yogo bandha-sampanko 'sti; api tu tata eva bandhah. bandhasyāu-pādhikatva-lābhāya nañ-dvayena vakro-'kūḥ. yadi hi bandhah prakṛti-samyoga-janyah syāt pākaja-rūpa-vat, tadā tadvad eva tad-viyoge 'py anuvarteta. na ca dvitīya-kṣaṇā-'dei duḥkha-nāçakatvam kalpyam; kāraṇa-nāçasya kārya-¹¹ nāçakatvāḥ klptatvena tenāi 'vo 'papattāv asinābhis tad-akalpanāt vittir hi duḥkhā-'dei upādānam ato dīpa-çikhā-vat ksana-bhañgurāyā vrter āçu-vināçitvenāi 'va tad-dharmānām duḥkhe-'cchā-'dīnām āçu-vināçah sambhavatī 'ti atah prakṛti-viyoge bandhā-'bhāvād āupādhika eva bandho, na tu svābhāviko nūmtuko ve 'ti tathā samyoga-nivṛttir eva sāksād ¹² dhāno-'pāya ity api vakro-'kū-phalam tathā ca smṛtiḥ :

“yathā jvalad-grhā-'çliṣṭa-grham vicchidya rakṣyate,
tathā sadosa-prakṛti-vicchinno 'yam na çocatī” 'ti

vāçesikānām iva pāramārthiko duḥkha-yoga iti bhramo mā bhūd ity etad-artham nitye ty-ādi. yathā svabhāva-çuddhasya sphatikasya rāga-²¹ yogo na japā-yogam vinā ghatate, tathāi 'va nitya-çuddhā-'di-svabhāvasya puruṣasyo 'pādhi-samyogam vinā duḥkha-samyogo na ghatate; svato duḥkhā-'dy-asambhavād ity arthah tad uktam Sāure :

“yathā hi kevalo raktah sphatiko lakṣyate janāḥ
rañjakā-'dy-upadhānena, tadvat parama-pūruṣa” 'ti.

25

nityatvam kālā-'navacchinnavatvam, çuddhā-'di-svabhāvatvam ca nitya-çuddhatvā-'dikam. tatra nitya-çuddhatvam sadā-pāpa-punya-gūnyatvam, nitya-buddhatvam alupta-cid-rūpatvam, nitya-muktatvam sadā-pāramārthika-duḥkhā-'yuktatvam. pratibimba-rūpa-duḥkha-yogas tv apāramārthiko bandha iti bhāvah. ātmano nitya-çuddhatvā-'dāu ca çrutar “ayam ātmā ³⁰ san-mātro nityah çuddho buddhah satyo mukto nirañjano vibhur” ity-ādih «nany asya manana-çāstratvād atrā 'rthe yuktir api vaktavye» 'ti cet, satyam na tad-yogas tad-yogād rta ity anena nitya-çuddhatvā-'dāu yuktir apy uktāi 'va. tathā hy ātmano nityatva-vibhutvā-'dikam tāvan nyāyā-'di-darçaneṣv eva sādhitam tatra nityasya vibhor ātmano yad-yogam vinā ³⁵ duḥkhā-'dy-akhila-vikāṣair yogo na bhavati, tasyāi 'vā 'ntahkaraṇasya sarva-sammata-kāraṇasya tad-upādāna-kāraṇatvam eva yuktam lāghavāt; sarva-vikāreṣv antahkaraṇasyāi 'vā 'nvaya-vyatirekābhyām ca na punar antar-vikāresu manaso nimittatvam ātmanaç co pādānatvam yuktam;

kāraṇa-dvaya-kalpane gāuravāt. « nanv aham sukhī duḥkhī karomī 'ty ādy-anubhavād ātmano vikāro- 'pādānatva-siddhir » iti cen, na ; aham gāura ity-ādi-bhrama-çatā-'ntahpātितvenā 'prāmānya-çāṅkā-'skanditatayo 'kta-pratyaksānām ukta-tarkā-'nugihītā-'numānā-'pekṣayā duḥbalatvāt ātmanaç em-mātrātve tu yuktir agre vakṣyata iti dik asya sūtrasyāi 'va 'rthah Kārikayā 'py uktah

“ tasmāt tat-samyogād acetanam cetanāvad iva liṅgam,
guna-karitatve ca tathā karte 'va bhavaty udāsīna ” iti.

kartṛtvam atra duḥkhitvā-'di-sakala-vikāro-'palaksanam tathā Yoga-sūtre
0 'py asya sūtrasyāi 'vā 'rtha uktah “ di-aṣṭi-diçayoh samyogo heya-hetui ”
iti ; Gītayām ca :

“ puruṣah prakṛti-stho hi bhuṅkte prakṛti-jñu gunān ” iti.

prakṛti-sthah prakṛtāu samyuktah tathā ca çrutāv api :

“ ātme-'ndriya-mano-yuktam bhokte 'ty āhau manāsina ” iti

5 na ca « kālā-'di-vad eva prakṛti-samyogo 'pi muktā-'mukta-puruṣa-
sādhāranatayā katham bandha-hetui » iti vāçyam ; janmā-'para-nāmnah
sva-sva-buddhi-bhāvā-'panna-prakṛti-samyoga-viçesasyāi 'vā 'tīa samyoga-
çabdā-'īthatvāt ; Yoga-bhāṣye Vyāsais tathā vyākhyātavāt , buddhi-vitty
upādhuṇāi 'va puruṣe duḥkha-yogāc ca. vāçesikā-'di-vad eva bhoga-
0 janakatā-'vacchedakatvenā 'ntahkāraṇa-samyoge vāñjātyam cā 'smābhuṣ apī
'stam. ato na suṣupty-ādāu bandha-prasaṅgah svatvam ca sva-bhukta-
vṛtti-vāsanā-vattvam. yat-kincid-vṛtti-tat-samskāra-pravāho 'py anādu ,
atah sva-svāmi-bhāva-vyavasthūtiḥ. kaçcit tu « prakṛti-puruṣayoh samyogā-
'ñgikāre puruṣasya parināma-saṅgāu prasajyeyātām ; ato 'tīā 'viveka eva
, yoga-çabdā-'ītho, na tu samyoga » iti tan na, “ tad-yogo 'py avivekā ”
iti sūtrenā 'vivekasya yoga-hetutāyā eva sūtra-kāreṇa vakṣyamāpatvāt,
“ sva-svāmi-çaktyoh svaiūpo-'palabdhi-hetuh samyogas, ” “ tasya hetur
avidye ” 'ti sūtrābhyām Pātāñjale 'pi samyoga-hetutvasyāi 'vā 'vidyāyā
uktatvāc ca. kim ca vivekā-'bhāva-rūpasyā 'vivekasya samyogatve pralayā-
, 'dāv api prakṛti-puruṣa-samyoga-sattvena bhogū-'dy-āpatih. mithyāpiñi-
rūpasyā 'vivekasya ca samyogatve ātmā-'çayah ; pum-prakṛti-samyogasyāi
'jñānā-'di-hetutvād iti. tasmād avivekā-'tirikto yogo vaktavyah ; sa ca
samyoga evā, 'nyasyāi 'prāmānikatvāt. samyogaç ca na parināmah ; sāmānya-
gunā-'tirikta-dharmo-'tpattyāi 'va parināmitva-vyavahārāt ; anyathā kūla-
sthasya sarvagatatva-rūpa-vibhūtvā-'nupapatteh nā 'pi samyoga-mātram
saṅgah ; parināma-hetu-samyogasyāi 'va saṅga-çabdā-'rthatāyā uktatvād iti
« nanu tathā 'pi katham vibhvoḥ prakṛti-puruṣayoh mahad-ādi-hetui mityah
samyogo ghatata » iti cen, na, prakṛteḥ paricchinmā-'paricchinna-trividha-
guna-samudāya-rūpatayā paricchinna-gunā-'vacchedena puruṣa-samyogo-

'tpatteh sambhavāt; ṣrutī-smṛtī-siddhatvāt prakṛti-samyoga-kṣobhayor iti. etac ca Yogavārttikke prapañcitam asmābhiḥ. aparas tu « bhogya-bhoktr-yogyatāi 'vā 'nayoh samyoga » ity āha. tad api na; yogyatāyā nityatve jñāna-nivartyatvā-'nupapatteh; anityatve kim aparāddham samyogena, parināmitvā-'patteh samānatvāt? bhogya-bhoktr-yogyatāyāḥ samyoga-rūpa- 3
tvasya sūtrā-'dīṣṭv anuktatvenā 'prāmāṇikatvāc ce 'ti. tasmāt samyoga-
viṣesa evā 'tra bandhā-'khyā-heya-hetutayā sūtra-kārā-'bhūpreta iti svayam
bandha-hetur avadhāritah

idānīm nāstikā-'bhūpretā api bandha-hetavo nirākartavyāḥ tatra

“śaḍ-abhijño daṣa-balo 'dvaya-vādī vināyaka ”

10

ity-Anuṣāsanā-'dī-siddhāḥ kṣanika-vijñānā-'tma-vādinō bāuddha-prabhedā
evam ābuh: « nā 'sti prakṛty-ādi bāhyam vastu, yena tat-samyogād āupā-
dhikas tāttvikō vā bandhah syāt, kim tu kṣanika-vijñāna-samtāna-mātram
advitīyam tattvam; anyat sarvam sāmvrītikam, sāmvrītiḥ cā 'vidyā mīthyā-
jñānā-'khyā, tata eva bandha » iti tathā ca tāur uktam. 15

“abhinno 'pi hi buddhy-ātmā viparyāsa-nidarāṇāḥ

grāhya-grāhaka-samvitti-bhedavān iva lakṣyata ” iti.

tan-matam ādāu nirākṛiyate.

nā 'vidyāto 'py, avastunā bandhā-'yogāt. 20.

api-ṣabdash pūrvokta-kālā-'dy-apeksayā. avidyāto 'pi na sāksād bandha- 20
yogo 'dvāita-vādinām; tesām avidyāyā apy avastutvena tayā bandhā-'nāu-
cityāt. na hi svāpna-rajivā bandhanam dīṣṭam ity arthah. « bandho 'py
avāstava » iti cen, na, svayam sūtra-kārena nirākariyamānatvāt; vijñānā-
'dvāita-ṣṛavāno-'ttaram bandha-nivṛttaye yogā-'bhyāsā-'bhyupagama-viro-
dhāc ca, bandha-mīthyātva-ṣṛavanena bandha-nivṛtī-ākhyā-phala-siddhatva- 25
niṣṇayāt tad-artham bahv-āyāsa-sādhyā-yogā-'nusthānā-'sambhavād iti.

vastutve siddhānta-hāniḥ. 21

yadī cā 'vidyāyā vastutvam svīkṛiyate, tadā svā-'bhyupagatasyā 'vidyā-
'nrtatvasya hānir ity arthah

vijātiya-dvāitā-'pattīḥ ca 22.

30

kum cā 'vidyāyā vastutve kṣanika-vijñāna-samtānād vijātiyam dvāitam
prasajyeta: tac ca bhavatām anīṣṭam ity arthah samtānā-'ntahpātī-vyakti-
nām ānanyāt sajātiya-dvāitam isyata eve 'ty āṣayena vijātiye 'ti viṣeṣanam
« nanv avidyāyā api jñāna-viṣesatvād avidyāyā 'pi katham vijātiya-dvāitam »
iti cen, na, jñāna-rūpā-'vidyāyā bandho-'ttarakālīnatayā vāsanā-rūpā-'vi- 35
dyāyā eva tāur bandha-hetutvā-'bhyupagamāt. vāsanā tu jñānād vijātiyā

've 'ti. ebhiḥ ca sūtrāiḥ Brahma-mīmāṃsā-siddhānto nirākṛiyāta iti bhramo na kartavyaḥ; Brahma-mīmāṃsāyām kenā 'pi sūtrenā 'vidyā-mātrato bandhasyā 'nuktatvāt; "avibhāgo vacanād " ity-ādi-sūtro 'ār Brahma-mīmāṃsāyā abhiprētasā 'vibhāga-lakṣaṇā-dvāitasyā 'vidyā-'di-vāstavatve 'py avnoddhāc
 5 ca yat tu vedānti-bruvāṇām ādhunīkasya māyā-vādasā 'tra lūḡgam dṛṣyate, tat tesām api vijñāna-vādy-ekadeśitayā yuktam eva

"māyāvādam asac-cāstram praecehannam bāuddham eva ca māyāi va kathitam. devī, kalāu brāhmaṇa-rūḡane "

'ty-ādi-Padmapurāṇa-stha-Ġiva-vākya-paramparābhyah. na tu tad vedānta-
 10 matam.

"vedā-'rtha-van mahā-ḡāstram māyāvādam avārdikam "

iti tad-vākya-ḡesād iti. māyā-vādinō 'tra ca na sāksāt prativāditvam, vijātiye tu viḡeṣaṇa-vāyarthiyāt. māyā-vāde sajātiya-dvāitasyā 'py an-abhyupagamād iti tasmād atra prakaraṇe vijñāna-vādinām bandha-hetu-
 15 vyavasthāi 'va sāksān nirākṛiyate; anayā 'va ca rītyā navīnāṇām api praecehanna-bāuddhāṇām māyā-vādinām avidyā-mātrasya tuchasya bandha-hetutvam nirākṛitam veditavyam asman-mate tv avidyāyāḥ kūḡastha-nityatā-rūpa-pāramāṇthikatvā-'bhāve 'pi ghaḡā-'di-vad vāstavatvena vakṣya-māṇa-samyoga-dvāiā bandha-hetutve yathokta-bādha-'navakāḡah. evam
 20 yoga-mate brahma-mīmāṃsā-mate 'pī 'ti

ḡaṇkate :

viruddho-'bhaya-rūpā cet 23

«nanu viruddham yad abhayaṁ sad asac ca sad-asad-vilakṣaṇam vā, tad-rūpāi 'vā 'vidyā vaktavyā? ato na tayā pāramāṇthikā-'dvāiti-bhāḡa »
 5 iti cet ity arthah. svayaṁ tu sad-asattvam prapāṇeasya yad vakṣyati, tatra sattvā-'sattve vyaktā-'vyaktatva-rūpatvād viruddhe eva na bhavata iti sūcayitum viruddha-pado-'pādānam.

pariharati

na tādrk-padārthā-'pratīteh. 24.

) sugamam. api cū 'vidyāyāḥ sāksād eva duḡkha-yogā-'khyā-bandha-hetutve jñānenā 'vidyā-kṣayā-'nantaram prārabdha-bhōḡā-'nupapattih; bandha-pariyāsyasya duḡkha-bhoga-sva kāraṇa-nāḡād iti. asmad-ādi-mate tu nā 'yam doṣah, samyoga-dvāiā 'vā 'vidyā-karmā-'dīṇām bandha-hetutvāt. janmā-'khyae ca samyogah prārabdha-samūptam vibhā na naḡyati 'ti.

punaḡ ḡaṇkate

na vāyam ṣaḡ-padārtha-vādinō vāiḡeṣikā-'di-vat 25.

«nanu vāiḡeṣikā-'dy-āstika-van. na vāyam ṣaḡ-ṣoḡaḡā-'di-niyata-padārtha-

vādinah. ato 'pratīto 'pi sad-asad-ātmakah sad-asad-vilakṣano vā padārtho
'vidye 'ty abhyupeyam » iti bhāvah

pariharati

anīyatatve 'pi nā 'yāuktikasya samgraho, 'nyathā bālo-'nmattā-
'di-samatvam. 26.

padārtha-niyamo mā 'stu, tathā 'pi bhāvā-'bhāva-virodhena yukti-virud-
dhasya sad-asad-ātmaka-padārthasya samgraho bhavad-vacana-mātrāc chi-
śyānām na sambhavati; anyathā bālakā-'dy-uktasyā 'py ayāuktikasya
samgrahah syād ity arthah. ṣṛuṭy-ādikam cā 'smiṇ arthe sphuṭam nā
'sti; yukti-virodhena ca sandigdha-ṣṛuter arthā-'ntara-siddhir iti bhāvah. 1

“nā 'sad-rūpā na sad-rūpā māyā nā 'vo 'bhayā-'tmikā
sad-asadbhyām anurvācyā mithyā-bhūtā sanātani”

'ty-ādi-Sāurā-'di-vākyaṇām tv ayam arthah :

“vikāra-jananīm māyām aṣṭa-rūpām ajām dhruvām ”

ity-ādi-ṣṛuṭi-siddhā māyā-'khyā prakṛtiḥ paramārtha-satī na bhavati, pūrva- 1
pūrva-vikāra-rūpāḥ prati-kṣanam apyāt. nā 'pi paramārthā-'satī bhavaty,
artha-kriyā-kāritvena ṣaṣṭa-ṣṛṅga-vilakṣanatvāt; nā 'pi tad-ubhayā-'tmikā
virodhāc ca. atah sad-asadbhyām anurvācyā saty eve 'ty asaty eve 'ti ca
nirbhāryo 'padeṣṭum aṣṭakā, kum tu mithyā-bhūtā layā-'khyā-vyāvahārikā-
'sattva-vatī parināmi-nityarā-rūpa-vyāvahārika-sattva-vatī ce 'ti. etac cā 2
'gre prapañcayisyāma iti dik etat-prakarano-'panyastāni ca sarvāṇy eva
dūṣanāṇy ādhunike 'pi māyā-vāde yojanīyāni.

apare nāstukā āhuḥ: « ksamkā bāhya-viśayāḥ santi, teṣāṃ vāsanayā
jīvasya bandha » iti tad api dūṣayati:

nā 'nādi-viśayo-'parāga-nimittako 'py asya 27.

2

asyā 'tmanah pravāha-rūpenā 'nādir yā viśaya-vāsanā, tan-nimittako
'pi bandho na sambhavati 'ty arthah.

nimittato 'py asye 'ti pāṭhas tu samīcīnah.

atra hetum āha :

na bāhyā-'bhyantarayor uparañjyo-'parañjaka-bhāvo 'pi, deṣa- 3
vyavadhānāt, Srughna-stha-Pātaliputra-sthayor iva 28

tan-mate paricchinno dehā-'nta-sīha evā 'tmā tasyā 'bhyantarasya na
bāhya-viśayena saho 'parañjyo-'parañjaka-bhāvo 'pi sambhavati kutah
'Srughna-stha-Pātaliputra-sthayor iva deṣa-vyavadhānāt ity arthah sam-
yoge saty eva hi vāsanā-'khyā uparāgo dr̥ṣṭah, yathā mañjīṣṭhā-vastrayor, 3
yathā vā puṣpa-sphaṭikayor iti

api-ṣabdena sva-mate 'pi samyogā-'bhāvā-'dih samuccēyate. — Srughna Pāṭali-putrāu viprakrṣṭāu deṣa-viṣeṣāu.

« nanu bhavatām indriyānām ivā 'smākam ātmano visaya-deṣe gamanād visaya-samyogena visayo-'parāgo vaktavyah » tatrā 'ha -

dvayor eka-deṣa-labdho-'parāgān na vyavasthā 29

dvayor baddha-muktā-'tmanor eka-smim visaya-deṣe labdha-visayo-'parāgān na bandha-moksa-vyavasthā syāt - muktasyā 'pi bandhā- patti ity arthah

atra ṣaṅkate :

adrṣta-vaṣāc cet, 30

« nanv eka-deṣa-sambandhena visaya-samyoga-sāmye 'py adrṣta-vaṣād evo 'parāga-lābha » iti ced ity arthah

pariharati

na dvayor eka-kālā-'yogād upakāryo-'pakāraka-bhāvah. 31.

kṣaṇkatvā-'bhyupagamād dvayor karti-bhoktror eka-kālā-'sattvena na 'pakāryo-'pakāraka-bhāvah : na karti-niṣṭhā-'drṣṭena bhoktr-niṣṭho visayo-parāgah sambhavatī 'ty arthah.

ṣaṅkate :

putra-karma-vad iti cet, 32

« nanu yathā pitr-niṣṭhena putra-karmanā putrasyo pakāro bhavati, tadvad vyadhikaranenā 'vā 'drṣṭena visayo-'parāgah syād ity arthah

drṣṭāntā-'siddhyā pariharati

nā 'sti hi tatra sthira ekā-'tmā, yo garbhādhānā-'dinā samskriyeta 33

putrestyā 'pi tan-mate putrasyo 'pakāro na ghatate hi yasmāt tatra tan-mate garbhādhānam ārabhya janma-paryantam sthāyī eka ātmā nā 'sti, yo janmo-'ttarakālīna-karmanā-'dhikārā-'rtham putrestyā samskriyete 'tu drṣṭāntasyā 'py asiddhir ity arthah asman-mate tu sthāyī-'bhyupagamāt tatrā 'py adrṣta-sāmanādhikaranyam evā 'sti, putrestyā janitena putro-pādhi-niṣṭhā-'drṣṭenā 'va putro-'pādhi-dvārā putrasyo 'pakārād ity asman-mate 'pi na drṣṭāntā-'siddhir iti bhāvah.

« nanu bandhasyū 'pi kṣaṇkatvād aniyata-kāranako 'bhāva-kāraṇako vā bandho 'stv » ity āṣayenā 'paro nāstikah pratyaya-tiṣṭhate :

sthira-kāryā-'siddheh kṣaṇikatvam 34

bandhasye 'ti ṣesah. bhāvas tū 'kta eva. atīā 'yam prayogah vivādā-
'spadam bandhā-'di kṣanikam, sattvāt; dīpa-ḡikhā-'di-vad iti. na ca ghatā-
'dāu vyabhicārah; tasyā 'pi pakṣa-samatvāt. etad evo 'ktam sthira-kāryā-
'siddheḥ iti

samādhatte

5

na, pratyabhijñā-bādhāt 35.

na kasyā 'pi kṣanikatvam, yad evā 'ham adrāksam, tad evā 'ham
spīḡāmī 'ty-ādi-pratyabhijñayā sthārya-siddheḥ kṣanikatvasya bādhāt;
pratipakṣā-'numānena 'ty arthah tad yathā: bandhā-'di sthīram; sattvāt;
ghatā-'di-vad iti. asman-mata evā 'nukūla-tarka-sattvena na sat-pratipak-
satā pradīpā-'dāu ca sūksmā-'neka-kṣanā-'nākalanena kṣanikatva-bhīma
eva pareṣūm iti.

ḡrutī-nyāya-virodhāc ca 36

“sad eva, sāumye, 'dam agra āsīt,” “tama eve 'dam agra āsīd” ity-
ādi-ḡrutībhiḥ “katham asataḥ saḡ jāyete” 'ty-ādi-ḡrāutā-'di-yuktībhiḥ ca 15
kārya-kāraṇā-'tmakā-'khīla-prapañce kṣanikatvā-'numānasya virodhān na
kṣanikatvam kasyā 'pi 'ty arthah.

drṣṭāntā-'siddheḡ ca. 37

pradīpa-ḡikhā-'di-drṣṭānte kṣanikatvā-'siddheḡ ca na kṣanikatvā-
'numānam ity arthah

20

kim ca kṣanikatā-vādīnām mid-ghatā-'di-sthale 'pi kārya-kāraṇa-bhāvah
pravṛtti-nivṛtṭy-anyathā-'nupapatti-siddho no 'papadyete 'ty āha

yugapaj jāyamānayoḡ na kārya-kāraṇa-bhāvah 38

kim yugapaj jāyamānayoḡ kārya-kāraṇa-bhāvah, kim vā kramikayoḡ ?
tatra nā 'dyo vinīgamakā-'bhāvā-'dībhya iti bhāvah.

25

nā 'ntya ity āha.

pūrvā-'pāye uttarā-'yogāt. 39

pūrvasya kāraṇasyā 'pāya-kāla uttarasya kāryasyo 'tpatty-anāucityād
'pi na kṣanika-vāde sambhavatī kārya-kāraṇa-bhāvah, upādāna-kāraṇā-
'nugatataiyāi 'va kāryā-'nubhāvād ity arthah

30

upādāna-kāraṇam adhikṛtyāi 'va dūṣanā-'ntaram āha :

ad-bhāve tad-ayogād ubhaya-vyabhicārād api na. 40.

yataḡ pūrvasya bhāva-kāla uttarasyā 'sambandho, 'ta ubhaya-vyabhi-
cārād anvaya-vyatireka-vyabhicārād api na kārya-kāraṇa-bhāva ity arthah

tathā hi: yado 'pādeyo-'tpattis, tado 'pādānam, yadā co 'pādānā-'bhāva,
tado 'pādeyo-'tpatty-abhāva ity anvaya-vyatirekenūi 'vo 'pādāno-'pādeyayoh
kārya-kāraṇa-bhāva-graho bhavati. tatra kṣaṇikatvena kramikayos tayo
viruddha-kālatayā 'nvaya-vyatireka-vyabhicāiābhyām na kārya-kāraṇa-
5 bhāva-siddhir iti.

« nanu nimitta-kāranasye 'vo 'pādāna-kāranasyā 'pi pūrva-bhāva-mātre-
nāi 'va kāranatā 'stu. » tatrū 'ha :

pūrva-bhāva-mātre na niyamah 41.

pūrva-bhāva-mātrā-'bhyupagame ce 'dam evo 'pādānam iti niyamo na
10 syāt; nimitta-kāranānām api pūrva-bhāvā-'viṣeṣāt upādāna-nimittayor
vibhāgaḥ saiva-loka-siddha ity arthah.

apare tu nūstikā āhuh « vijñānā-'tuṅkta-vastv-abhāvena bandho 'pi
svapna-padārtha-vat; ato 'tyanta-mithyātvena na tatra kāraṇam asti » 'ti.
tan-matam apākaroti :

15 **na vijñāna-mātram, bāhya-pratīteh. 42.**

na vijñāna-mātram tattvam; bāhyā-'īthānām api vijñāna-vat pratīti-
siddhatvād ity arthah.

« nanu lāghava-taṅkena svapnā-'di-disīāntār dīcayatva-hetuka-mithyā-
tvā-'numānena bāhya-vastv-anubhavo bādhanīyah atra bhavatām ṣṛuṭi
20 smṛtī api stah “cid dhī 'dam sarvam,”

“ tasmād vijñānam evā 'sti, na prapañco na saṃsṛtiḥ ”
ity-ādī » iti ato dūsanā-'ntaram āha

tad-abhāve tad-abhāvāc chūnyam tarhi 43

tarhi bāhyū-'bhāve gūnyam eva prasaṅgeta, na tu vijñānam api. kutah?
25 tad-abhāve tad-abhāvād, bāhyā-'bhāve vijñānasyā 'py abhāva-prasaṅgāt,
vijñāna-pratīter api bāhya-pratīti-vad avastu-viśayatvū-'numāna-sambhavāt;
vijñāna-prāmāṇyasya kvā 'py asiddhatvāc ca, tathā vijñāne pramāṇānām
api bāhyatayā 'palāpāc ce 'ty arthah. « nanv anubhave kasyā 'pi vivādā-
'bhāvena nā 'sti tatra pramāṇā-'pekse » 'ti cen, na; gūnya-vādinām eva tatra
30 vivādāt. « athā 'satā 'pi pramāṇena vastu sidhyati; viśayū-'bādhasyāi 'va
prāmāṇya-prayojakatvān, na tu pramāṇa-pāramārthikatvasye » 'ti cen, na;
evam saty-asat-pramāṇasya sarvatra sulabhatvena kvā 'py arthe pramāṇā-
'nvesanasyā 'yogāt « athā 'san-madhye 'pi vyāvahārika-sattva-rūpo viṣeṣah
pramāṇā-'disv eṣṭavya » iti ced, āyātam mārgena kim punar idam vyāva-
35 hārikatvam? yadi parināmitvam, tadā 'smābhir api 'dr̥ṣam eva sattvaṃ
grāhya-grāhaka-pramāṇānām iṣṭam; ṣukti-rajatā-'di-tulyatvasyūi 'va pra-

pañce 'smābhūh pratishedhāt yadi punah pratīyamānatā-mātram. tadā 'pi ,
tādiçāir eva pramānāir bāhyā-'rthasyā 'pi siddhi prasaṅgāt. lāghava-tarkā-
'nugrāhiteṇa yathā-kathamcid-anumānenāi va bādhas tu vijñāne 'pi samāna
iti. etenā 'dhumikānām vedānti-bhuvānām apī matam vijñāna-vāda-tulya-
yoga-ksematayā nīastam. vijñāna-mātra-satyatā-pratipādaka-çruti-smrtayas
tu kūtasthaiva-rūpām pāramāitika-sattām eva bāhyānāru pratishedhanti,
na tu parināmitva-rūpām vyāvahārika-sattām apī ;

“ yat tu kālā-'ntareṇā 'pi nā 'nya-samjñām upāiti vāi
parināmā-'di-sambhūtām, tad vastu, nīpa, tac ca kim ? ”

“ vastu rāje 'ti yal loke, yat tu rāja-bhatā-'dikam,
tathā 'nyao ca, nrpe, 'ttham tu na sat samkalpanāmayam ”

1

iti Viṣṇupurāṇā-'dibhyah parināmitvasyāi 'vā 'sattātvā-'vagamād iti. sam-
kalpanāmayam içvarā-di-samkalpa-racitam. etena

“ vijñānamayam evāi 'tad aḡeṣam avagacchate ’

'ty-ādīnā Viṣṇupurāṇe Māyāmoha-rūpinā Viṣṇunā 'surebhyo 'pi tattvam 1
evo 'padīstam, te tv anadhikārā-'di-dosāir viparītā-'rtha-grahanena vijñāna-
vādīno nāstikā babhūvur ity avagantavyam tad etat sarvam Brahma-
mīmāṃsā-bhāṣye māyā-vāda-nirāṣana-prasaṅgato vistāritam asmābhūh.

« nanv evam bhavatu çūṇyam eva tattvam , tadā 'ntarām eva bandha-
kāraṇā-'nvesanam na yuktam tucchatvād » iti nāstika-çīromanīh praty- 2
avatisthate ;

çūṇyam tattvam, bhāvo vināçyati, vastu-dharmatvād vinā-
çasya 44.

çūṇyam eva tattvam, yatah sarvo 'pi bhāvo vināçyati, yaç ca vināçī,
sa mithyā, svapna-vat. atah sarva-vastūnām ādy-antayor abhāva-mātratvān 2
madhye kṣaṇika-sattvam sāmvr̥tikam na pāramārtikam bandhā-'di tatah
kim kena badhyete 'ty āçayah. bhāvānām vināçitve hetur vastu-dharmatvād
vināçasye 'ti, vināçasya vastu-svabhāvatvāt. svabhāvam tu vihāya na
padārthas tiṣṭhatī 'ty arthah.

pariharati

3

apavāda-mātram abuddhānām. 45.

bhāvatvād vināçitvam iti mūdhānām apavāda-mātram mithyā-vāda
eva ; nāçā-kāraṇā-'bhāvena niravayava-dravyāṇām nāçā-'sambhavāt , kāryā-
nām apī vināçā-'siddheç ca ; ghaṭo jīrna iti pratyaya-vād eva ghaṭo 'tīta
ity-ādi-pratītyā ghaṭū 'dei atītā-'khyāyā avasthāyā eva siddheh avyakta- 3
tāyāç ca kāryā-'tītatā-'bhyupagame 'sman-mata-praveça eva. kim ca vinā-
çasya prapañca-tattvatā-'bhyupagame 'pi vināçā eva bandhasya puruṣārthah

sambhavaty eve ti. kaçeit tu vyacaste çūnyam tattvam ity ajñanam
kutsita-vāda-mātram, na punar atra yuktir asti: pramāna-sattvā-'sattva-
vikalpā-'sahatvāt. çūnye pramānā-'ṅgikāre tenāi 'va çūnyatā-ksatih, anāi
gikāre pramānā-'bhāvān na çūnya-siddhih. svatah siddhau ca cid-rūpatā-
'dy-āpattir ity artha > iti. na ca

« na nirodho na co 'tpattir na baddho na ca sādhanah
na mumuksur na vāi mukta ity eṣā pāramārthatā »

“sarva-çūnyam nirālambam svarūpam yatra cintyate,
abhāva-yogah sa prokto, yenā 'tmānam prapaçyatī ”

'ti çrūta-smṛtibhyām api çūnyam tattvatayā pratipādyata » iti vācyam
purusānām nirodhā-'dy-abhāvasyāi 'va tādrçisu çrūtisu tattvatayo 'ktatvāt,
pūrvo-'ttara-vākyābhyām purusasyāi 'va prakaranāt: vilīna-viçva-cid-ākā-
çasyāi 'vāi 'tādrça-smṛtisu tattvatayā pratipādanāc ca,

“tāilokyam gaganā-'kāram nabhas-tulyam vapuh svakam
viyad-gāmi-manā dhyāyan yogī brahmāi 'va gīyata ’

ity-ādi-vākyā-'ntarār eka-vākyatvād, ākāça-çūnyayoh paryāyatvād iti.
mano mahat-tattvā-'dy-akhilā-'ntahkaranam, viyad-gāmi cid-ākāçe līnam.

dūsanā-'ntaram āha .

ubhaya-paksa-samāna-kṣematvād ayam api 46

kṣanika-bāhya-vijñāno-'bhaya-paksayoh samāna-kṣematvāt tulya-nirāsa-
ana-hetukatvād ayam api pakso vināçyatī 'ty anusaṅgah kṣanika-paksa-
nirāsa-hetur hi pratyabhijñā-'nupapatty-ādih çūnya-vāde 'pi samānah tathā
vijñāna-paksa-nirāsa-hetur bāhya-pratīty-ādih apy atra samāna ity arthah

yad api « duḥkha-nivṛtti-rūpatayā tat-sādhana-tayā vā çūnyatāi 'vā 'stu
purusārtha » iti tār manyate, tad api durghatam ity āha .

apuruṣārthatvam ubhayathā 47

ubhayathā svatah parataç ca çūnyatāyāh puruṣārthatvam na sam-
bhavati, sva-niṣthatvenāi 'va sukhā-'dīnām puruṣārthatvāt; sthūrya ca
purusasyā 'nabhyupagamād ity arthah

tad evam bandha-kāraṇa-viṣaye nāstika-matāni dūṣitāni idānīm
pūrva-nirastā-'vaçiṣṭāny āstika-sambhāvyaṇy apy anyāni bandha-kāraṇāni
nirasyante.

na gati-viçeṣāt. 48

prakaranād bandho labhyate. na gati-viçeṣāt çarīra-praveçā-'di-rūpād
api purusasya bandha ity arthah.

atra hetum aha

niskriyasya tad-asambhavāt 49

niskriyasya vibhoh purusasya gaty-asambhavād ity arthah.

« nanu ṣrutī-smṛtyor ihaloka-paraloka-gamanā-’gamana-ṣṛavanāt puru-
sasya paricchinnavam evā ’stu. tathā ca ṣrutir apy “aṅgustha-mātrah
puruṣo ’ntar-ātme ” ’ty-ādī » ity ācāṅkām apākaroti .

mūrtatvād ghaṭā-’dī-vat samāna-dharmā-’pattāv apasiddhān-
tah 50.

yadī ca ghaṭā-’dī-vat pumān mūrtah paricchinnav svīkriyate, tadā
sāvayavatva-vināṣitvā-’dinā ghaṭā- dī-samāna-dharmā- pattāv apasiddhāntah
syād ity arthah

gati-ṣrutim upapādayati :

gati-ṣrutir apy upādhi-yogād, ākāṣa-vat. 51.

yā ca gati-ṣrutir apī puruṣe ’sti, sā vibhūtvā-ṣrutī-smṛtī-yukty-anuro-
dhenā ’kāṣasye ’vo ’pādhi-yogād eva mantavye ’ty arthah. tatra ca
pramānam

“ ghaṭa-samvrtam ākāṣam nīyamāne ghate yathā
ghaṭo nīyeta, nā ’kāṣam, tadvaj jīvo nabho- pamah.”

“ buddher gunenā ’tina-gunena cāi va, ārā-’gra-mātro hy avaro ’pī dista ”
ity-ādī-ṣrutih “ nityah sarva-gataḥ sthānur ” ity-ādīkā ca smṛtiḥ ; madhy-
ama-parimānatve sāvayavatvā-’pattiyā vināṣitvam, anutve ca deha-vyāpi-
jñānā-’dy-anupapattir ity-ādīḥ ca yuktiḥ itī. ata eva

“ prakṛtiḥ kurute karma ṣubhā-’ṣubha-phalā-’tmakam,
prakṛtiḥ ca tad aṇṇāti tīsu lokesu kāma-ge ”

’ty-ādī-smṛtibhiḥ prakṛter eva viśīṣya kriyā-rūpā gatiḥ smaryata itī.

na karmanā ’py, a-tad-dharmatvāt. 52

karmanā adṛṣṭenā ’pī sāksān na purusasya bandhah kutaḥ ? puruṣa-
dharmatvā-’bhāvād ity arthah. pūrvam vihita-nisiddha-vyāpāra-rūpena
karmanā bandho nirākṛtah : atra tu taj-janyā-’drstene ’ty ārtika-vibhāgād
apāunaruktyam

« nanv anya-dharmenā ’py adṛṣṭenā ’nyasya bandhah syāt. » tatrā ’ha :
atiprasaktir anya-dharmatve 53.

bandha-tat-kāranayor bhūna-dharmatve ’tiprasaktir, muktasyā ’pī
bandhā-’pattir ity arthah

kim bahuna? svabhava d karma nta r anyena va kena pi purusasya
bandho-tpattir na ghatate ṣṛuṭi v odh id ti sadharanam m aha
nirgunā-'di-ṣṛuṭi-virodhaḥ ce 'ti 54.

purusa-bandhasyā 'nāupādṛikatve

“sāksī cetā kevalo nirgunaḥ ce”

'ty-ādi-ṣṛuṭi-virodhaḥ ce 'ty arthah iti-ṣabdo bandha-hetu-parīkṣā-samāptāu.

tad evam “na svabhāvato baddhasye” 'ty-ādinaḥ praghattakene 'tara-
pratiśedhataḥ prakṛti-purusa-samyoga eva sāksād bandha-hetuḥ avadhāritah.
tatre 'yam ācāṅkā «nanu prakṛti-samyogo 'pi puruse svābhāvikatvā-'di-
vikalpa-grastah katham na bhavati? samyogasya svābhāvikatva-kūlā-'di-
nimittakatve hi muktasyā 'pi bandhā-'pattir ity-ādi-dosā yathā-yogyam
samānā eve» 'ti. tām imām ācāṅkāṁ pariharati

tad-yogo 'py avivekān, na samānatvam 55

pūrvokta-tad-yogo 'pi purusasyā 'vivekāḥ; vaksyamānād avivekāḥ eva
hi nimittāt samyogo bhavati ato no 'kta-dosānām samānatvam asti 'ty
arthah. sa cā viveko muktesu nā 'stī 'ti na teṣām punah samyogo bhavati
'ti «nanu aviveko 'ti na prakṛti-puruṣā-bheda-sāksātkārah, samyogāt
prāg asattvāt kim tu viveka-prāgabdhāvo 'vivekā- khyā-jñāna-vāsanā vī
tad ubhayam api na purusa-dharmah, kim tu buddhi-dharma eve 'ty anya-
dharmenā 'nyatra samyoge 'tiprasaṅga-dosa-sāmyam asty eve» 'ti cen,
māi 'vam' visayatā-sambandhenā 'vivekasya purusa-dharmatvāt; tathā ca
prakṛtir buddhi-rūpā satī yasmāi svāmi-purusāya tanum vivieya na darṣi-
tavatī, sva-vṛtti-darṣanā-'rtham tadya-buddhi-rūpena tatṛā 'va puruse sam-
yujyata iti vyavasthāyā 'tiprasaṅgā-'bhāvāt. tad aktam Kārikayā.

“purusasya darṣanā-'rtham kāivalyā-'rtham tathā pradhānasya
pañgav-andha-vad ubhayor api samyogas, tat-kṛtah saṅga” iti.

svāmine puruṣāya pradhānena darṣayitum tayoh kāivalyā-'rtham ce 'ty
arthah. avivekasya vitti-rūpatvam tu “vān-mātrani, na tu tattvam, eitta-
sthiter” ity āgāmi-sūtre vaksyāmah. avivekaḥ ca samyoga-dvārā 'va
bandha-kāranam, pralaye bandhā-'darṣanāt, aviveka-nāḥ 'pi jīvan-muk-
tasya duhkha-bhoga-darṣanāc ca atah sāksād evā 'viveko bandha-kāranam
prāi no 'ktah.

«nanu bhogva-bhokti-bhāva-miṣāmakatvena kṛptasyā 'nādi-sva-svāmi-
bhāvasya karmā-'dīnām vā samyoga-hetutvam astu; kim ity aviveko 'pi
samyoga-hetur iṣyata?» iti cen, na;

“purusaḥ prakṛti-stho hi bhuṅkte prakṛti-jān gunān,
kāranam guna-saṅgo 'sya ṣaḍ-asad-yoni-jaṇmasv”

iti Gītāyām saṅgā-khyā-bhīmānasya samyoga-hetutva-smaranāt, vak-
 syamānā-di-vākya-yuktibhyaḥ ca, anyathā jñānato moksasya ḡṛuti-smṛti-
 siddhasyā 'nupapatteḥ ca « athā 'vam api svo-pādhi-karmā-dikam api
 samyoga-kāranam bhavati, tad vihāya katham aviveka eva kevalam tatra
 kāranam ucyata? » iti. ucyate: avivekā-peksayā karmā-dinām api
 paramparayā 'va purusa-sambandhah. tathā 'viveka eva purusena sāksāc-
 chettum śakyate, karmā-dikam tv avivekā-khya-hetū-ccheda-dvārāi 've
 'ty āgāyena 'viveka eva mukhyataḥ samyoga-hetutayo 'kta iti ayam cā
 'viveko 'grhītā-samsargakam ubhaya-jñānam avidyā-sthalā-bhīṣikta eva
 vivakṣitaḥ. “ bandho viparyayāt, ” “ viparyaya-bhedāḥ pañce ” 'ty-āgāmi-
 sūtra-dvayāt, “ tasya hetuḥ avidye ” 'ti Yoga-sūtre 'py avidyāyā eva pañca-
 parivāyā buddhi-puruṣa-samyoga-hetutā-vačanāc ca anyathā-khyāty-an-
 abhyupagama-mātra eva yogato 'tra viśeṣān-ucyāt. na punar aviveko 'trā
 bhāva-mātram viveka-prāgabhāvo vā. muktasyā 'pi bandhā-patteleḥ, jīvan-
 muktasyā 'pi bhāvi-viveka-vyakti-prāgabhāvena dharmā-dharmo-tpatti-
 dvārā punar-bandha-prasaṅgāc ca tathā gāmi-sūtra-stha-dhivānta-drṣṭāntā-
 'nupapatteḥ ca, abhāvasya dhvānta-vad āvarakatvā-sambhavāt. tathā
 vṛddhi-hrāsāv apy avivekasya ḡṛīyamānāu no 'papadyeyātām iti. asman-
 mate ca vāsanā-rūpasyāi 'vā 'vivekasya samyogā-khya-janma-hetutayā
 tamo-vad āvarakatva-vṛddhi-hrāsā-dikam añjasāi 'vo 'papadyate “ tasya
 hetuḥ avidye ” 'ti Pātañjala-sūtre ca bhāṣya-kāraṇaḥ avidyā-ḡabdenā 'vidyā-
 bijam vyākhyātam; jñānasya samyogo-ttara-kālinatvena samyogā-janaka-
 tvād iti api ca “ puruṣaḥ prakṛti-stho hi bhuṅkta ” ity-ādī-vākyesv abhi-
 mānā-khya-saṅgasyāi 'va prakṛtiṣṭhatā-khya-samyoga-hetutā 'vagamyate.
 ata eva cā 'vidyā nā 'bhāvo, 'pi tu vidyā-vṛodhi-jñānā-ntaram iti Yoga-
 bhāṣye Vyāsa-devāḥ prayatnenā 'vadr̥ṣṭam. tasmād avivekā-vidyayos
 tulya-yoga-ksematayā 'vivekasyā 'pi jñāna-viśeṣatvam iti siddham

ayam cā 'vivekas triḍhā samyogā-khya-janma-hetuḥ sāksād, dharmā-
 'dharmo-tpatti-dvārā, rāgā-di-drṣṭa-dvārā ca bhavati; “ satī mūle tad-
 vipāka ” iti Yoga-sūtrāt; “ kartā 'smī 'ti nibadhyata ” iti smṛteḥ, “ vīta-
 rāga-janmā-darṣanād ” iti Nyāya-sūtrāc ca. tad uktam Mokṣadharme 'pi

“ jñāne-ndriyāni 'ndriyā-r̥thā no 'pasarpanty atarsulam,
 hīnaḥ ca karanāir dehī na deham punar arhati.”

“ tasmāt tarsā-tmakād rāgād bijā jāyanti jantava ” iti

rāgas tv aviveka-kārya iti Yoga-sūtrābhyām apy etat pratyetavyam, samā-
 na-tantira-nyāyāt. tac ca sūtra-dvayam. “ kleṣa-mūlah karmaḡayah, ”
 “ satī mūle tad-vipāko jāty-āyur-bhogā ” iti kleṣaḥ cā 'vidyā-di-pañcākam
 iti.

avivekasya bandha-janane dvāra-jātam ca pūḍikītye 'ḡvara-gītāyām
 uktam :

a atmany atma-vijñānam, tasmad duḥkham tathe tarat,
 iāga-dvesā-dayo dosāḥ sarve bhrānti-nibandhanāḥ
 kāryo hy asya bhaved dosah punyā-punyam iti çrutih,
 tad-doṣād eva sarveṣām saiva-deha-samudbhava ” iti.

etad eva Nyāye sūtritam “duḥkha-janma-pravṛtti-dosa-muṭhyājñānām
 uttaro-ttarā-pāye tad-anantarā-pūyād apavaiga ” iti

tad evam samyogā-khya-janma-dvārā bandhā-khya-heyasya mūla-kāra-
 nam aviveka iti heya-hetu-vyūhah pratipāditah

itah param krama-prāptam hāno-pāya-vyūham ati-vistareṇā-çāstria-
 samāpti pratipādayati, antarā-ntarā co 'kta-vyūhān api vistārayiṣyati.

niyata-kāraṇāt tad-ucchittir, dhvānta-vat 56

çukti-rajatā-di-sthale loka-siddham yan niyata-kāranam viveka-sāksāt-
 kāras, tasmāt tasyā 'vivekasyo 'cchittir bhavati; dhvānta-vat, yathā dhvān-
 tam ālokād eva niyata-kāranān naçyati, no 'pāyā-ntareṇa, tathā 'vā 'viveko
 'pi vivekād eva naçyati, na tu karmā-dibhyah sāksād ity arthah. tad etad
 uktam Yoga-sūtreṇa: “viveka-khyātiḥ aviṣṭavā hāno-pāya ” iti. karmā-
 'dīni tu jñānasyā 'va sādhanāni, “yogā-ñgā-nuṣṭhānād aṇuddhi-ksaye
 jñāna-dīptir ā viveka-khyāteḥ ” iti Yoga-sūtreṇa sattva-çuddhi-dvārā jñāna
 eva yogā-ñgā-ntargata-saiva-karmanām sādhanatvā-vadhāranād iti.

prācīnās tu vedāntino mokṣe 'pi karmano jñānā-ñgatvam āhuh;

“vidyām cā 'vidyām ca yas tad vedo 'bhayam saha,
 avidyayā mṛtyum tīrtvā vidyayā 'mṛtam açnuta ”

iti çrutāu “saha-kāritvena ce ” 'ti Vedānta-sūtre cā 'ñgā-ñgi-bhāvena
 jñāna-karmanoh saha-kāritvā-vadhāranāt.

“jñāninā 'jñāninā vā 'pi yāvad dehasya dhāranam,
 tāvad varnā-çrama-proktam kartavyam karma muktaya ”

ity-ādi-smṛteç ca “upamardam ce ” 'ti Vedānta-sūtreṇa tu karma-tyāgo
 yogā-rūpasya nyāya-prāpto 'nūdyata eva, jñānasya mukhyato mokṣa-hetu-
 tvam vyavasthāpayitum, yadi hi viksepakatvāt karma jñānā-bhyāsasya
 virodhi bhavet, tadā guna-lope na gunina iti nyāyena pradhāna-īksā-rītiḥ an-
 ānga-bhūtam karmā 'va tyājyam Jadabharatā-di-vad ity āçayād iti tesām
 mate 'pi viveka-dvāratām vinā 'viveka-nūçakatvam karmano nāi 'va si-
 dhyatī 'ti na tad-virodhah.

atra sūtre dhvāntasyā 'loka-naçyatva-vacanāt tamo 'pi dravyam eva,
 na tv ālokā-bhāvah, asati bādhake nīlam tama ity-ādi-pratyayānām bhrū-
 matvā-nāucityāt na ca «kṛptenāi 'vo 'papattāv atirīkta-kalpanā-gāuravam
 eva bādhakam » iti vāçyam; evam satī vijñāna-mātrenāi 'va svapna-vat

sarva-vyavahāro-'papattāṁ atirikta-kalpanā-gāuravena bāhyā-rtha-pratīter
api bādhā-'patteh. tasmād atra prāmāṇikatvād gāuravam na doṣāye 'ti.

« nanu viveka-jñānam vinā 'py avivekā-khya-jñāna-vyaktinām sva-sva-
trītiya-ksane 'vaṣyam vināṣāj jñānasya tan-nāṣakatvam kim-artham iṣyate »
iti ced, aviveka-ṣabdena tad-vāsanāyā eva pūrva-sūtre vyākhyātatvāt;
anāgatā-'vasthasyā 'vivekasyā 'sman-mate nāṣa-sambhavāc ce 'ti.

« nanu prakṛti-purusā-'viveka eva cet samyoga-dvārā bandha-hetus
tayoṛ viveka eva ca mokṣa-hetus, taiḥ dehā-'dy-abhimāna-sattve 'pi mokṣaḥ
syāt. tac ca ṣṛuṭi-smṛti-nyāya-viruddham » iti tatrā 'ha.

pradhānā-'vivekāḍ anyā-'vivekasya tad-dhāne hānam. 57

puruse pradhānā-'vivekāḍ kāranād yo 'nyā-'viveko buddhy-ādy-aviveko
jāyate, kāryā-'vivekasya kāryatayā 'nādi-kāranā-'viveka-mūlakatvāt tasya
pradhānā-'viveka-hāne saty avāṣyam hānam ity arthah yathā ṣarīrād
ātmanī vivikte ṣaīti-kāryeṣu rūpā-'disv aviveko na sambhavati, tathā
kūtaṣṭhatvā-'di-dharmāḥ pradhānāt puruse vivikte tat-kāryeṣu parināmā-
'di-dharmakeṣu buddhy-ādisv abhimāno no 'tpattum utsahate; tulya-nyāyāt
kāraṇa-nāṣāc ce 'ti bhāvah. tad etat smaryate:

“ citiā-'dhāra-pata-tyāge tyaktam tasya hi citrakam,
prakṛter viśame ce 'ttham, dhyāyinām ke smarā-'daya? ” iti.

viramo viśamas tyāgaḥ ādi-ṣabdena dravya-rūpā api vikārā grāhyā iti.
yac ca < buddhi-purusa-vivekāḍ eva mokṣa > ity api kvacid ucyate, tatra
sthūla-sūkṣma-buddhi-grahanāt prakṛter api grahanam; anyathā buddhi-
viveke 'pi prakṛty-abhimāna-sambhavād iti. « nanu buddhy-ādy-abhimānā-
'trikte prakṛty-abhimāne kim pramāṇam? aham ajña ity-ādy-akhilā-'bhi-
mānānām buddhy-ādi-visayatvenāi 'vo 'papatter » iti cen, na;

“ mṛtvā-mṛtvā punah-srstāu svargī syām, mā ca nārakī ”

'ty-ādy-abhimānānām pradhāna-visayatvam vinā 'nupapatteh; atītānām
buddhy-ādy-akhila-kāryānām punah-srsty-abhāvāt. pradhānasya tv idam
eva pralayā-'nantaram janma, yad buddhy-ādi-rūpā-'ka-parināma-tyāgenā
'paua-buddhy-ādi-rūpatayā parinamanam iti.

na cā « 'tmam janmā-'di-jñānam abhimāna eva na bhavati, purusasyā
'pi lūga-ṣarīra-samyoga-viyoga-rūpayoṛ janma-maranayor pāramārthika-
tvād » iti vācyam;

“ na jāyate mṛiyate vā kadā-cin, nā 'yam bhūtvā bhavitā vā na bhūya ”
ity-ādi-vākyāṛ janmā-'di-pratīśedheno 'tpatti-vināṣā-'bhimāna-rūpasyā 'py
ātmanī janmā-'di-jñānasya siddheḥ; aprasaktasya pratīśedhā-'yogāt. kim ca
buddhy-ādiṣu puruṣānām abhimāno 'nādir vaktum na ṣakyate; buddhy-

adīnam karyatvat atah karyesv abh. mana-vyavastha-rti a... niyamaka-
 'kāṅksāyām kāranā-'bhīmāna eva niyāmakatayā sīdhyati: loke dīstatvāt
 kalpanāyāc ca dīstā-'nusāritvāt, yathā loke dīstah ksetrā-'bhīmānāt ksetra-
 janya-dhānyā-'disv abhīmānah, suvarṇā-'bhīmānāc ca taj-janya-kaṭakā-'disv
 abhīmānah; tayoṛ nivṛtṭyā ca tayoṛ nivṛttir iti pradhānā-'bhīmāna-tad-
 vāsanayoḥ ca bījā-'ūkura-vad anādītvān na tad-abhīmāne niyāmakā-'ntarā-
 'pekse 'ti

evam pratipādite catur-vyūhe punaḥ ivam ācāṅkā: « nanu puruṣe ced
 bandha-mokṣāu vivekā-'vivekāu ca svīkṛtāu, tarhi “nitya-śuddha-buddha-
 0 muktasye” 'ti svokti-virodhah, tathā

“na nirodho na co 'tpattir na baddho na ca sādhakah
 na munuksur na vāi mukta ity eṣā paramārthate ”

'ty-ādi-ṣṛuṭi-virodhaḥ ce » 'ti tām pariharati:

vān-mātram, na tu tattvaṁ, citta-sthiteḥ. 58

bandhā-'dīnām sarveṣām citta evā vashānāt tat sarvaṁ puruṣe vān-
 mātram śabda-mātram, sphatika-lāluṭiya-vat pratibimba-mātriatvāt, na tu
 tattvaṁ tasya bhāvah; anāropitam japā-lāluṭiya-vad ity arthah ato no
 'kta-virodha iti bhāvah. “sa samānah sann ubhāu lokāv anusamcarati,
 dhyāyati 'va, lelāyati 've” 'ty-ādi-ṣṛutayas tv atra pramānam. sa puruṣah,
 samāno lokayoṛ eka-rūpah, iva-śabdābhyām nānā-rūpatvasyāu 'pādhu-
 ktaṁ uktam tathā co 'ktam.

“bandha-mokṣāu sukham dukkham mohā-'pattiḥ ca māyayā;
 svapne yathā tmanah khyātiḥ samsṛit, na tu vāstavi” 'ti.

māyayā māyā-'khyā-prakṛty-āupādhikī 'ty arthah. « nanv evam tucchasya
 bandhasya hānam katham puruṣārthah” katham vā 'nya-dharmābhyām
 aviveka-vivekābhyām anyasya bandha-mokṣa-svīkāre karmā-'dibhir iva nā
 'vyavasthe » 'ti ced, atio 'kta-prāyam api punah prapañyate: yady api
 dukkha-yoga-rūpo bandho vitti-rūpāu ca vivekā-'vivekāu cittasyāi 'va,
 tathā 'pi puruṣe dukkha-pratibimba eva bhoga ity avastutve 'pi tad-dhānam
 puruṣārthah, dukkham mā bhūṅjīye 'ti prārthanāt evam yasmāi puru-
 sāya prakṛtir avivekenā 'tmānam darśitavati, tad-vāsanū-vaçāt tam eva
 samyoga-dvārā badhnāti, nā 'nyam; tathā yasmāi vivekenā 'tmānam dar-
 śitavati, tam eva sva-viyoga-dvārā mocayati, vāsano-'chedād iti vyavasthā
 'pi ghatata iti. karmā-'dibhir bandhā-'bhyupagame tv evam vyavasthā na
 ghatate, karmā-'dīnām sāksi-bhāsyatvā-'bhāvena sāksāt puruṣesv aprati-
 bimbānād iti.

« nanu bandhā-'dikam cet puruṣe vān-mātram, tarhi śṛavanena yuktyā

va tasya bodho bhavatu, kim-artham gruta-smrtyoh saksatkara-pary-antam viveka-jñānam upadiṣyate moksa-hetutaye? » 'ti tatrā 'ha.

yuktito 'pi na bādhyate, diñ-mūdhā-vad aparoksād ṛte 59

yuktir mananam. api-ṣabdah ṣṛavana-samuccayā-'rthah. vāñ-mātram api puruṣasya bandhā-'dikam ṣṛavana-manana-mātreṇa na bādhyate sāksāt-kāram vinā, yathā diñ-mūdhasya janasya vāñ-mātram api dig-vāiparītyam ṣṛavana-yuktibhyām na bādhyate sāksātkāram vine 'ty arthah. prakṛte ce 'dam eva bādhyatvam, yat puruṣe bandhā-'di-buddhi-nivittu, na tv abhāva-sāksātkārah, ṣṛavanā-'dinā tad-utpatti-sambhāvanāyā apy abhāvād iti.

athave 'ttham vyākhyeyam: « nanu "niyata-kāraṇāt tad-uccittir" ity anena viveka-jñānam aviveko-'cchedakam uktam. taj jñānam kim ṣṛavanā-'di-sādhāranam, utā 'sti kaḥcid viṣesa? » ity ākāṅkṣāyām āha "yuktito 'pī" 'ty-ādi-sūtram. aviveko yuktitah ṣṛavanataḥ ca na bādhyate no 'cchidyate vivekā-'paroksam vinā, diñ-moha-vad ity arthah. sāksātkāra-bhrame sāksātkāra-viṣesa-darṣanasyām 'va virodhitvād iti.

tad evam viveka-sāksātkārān moksam pratipādye 'tah param vivekah pratipādanīyah tatrā 'dāu prakṛti-puruṣā-'dīnām vivekatah siddhāu pramānam upanyasyate.

acāksusānām anumānena bodho, dhūmā-'dibhir iva vahneh. 60

acāksusānām apratyaksānām kecit tāvat padārthāḥ sthūla-bhūta-tat-kārya-dehā-'dayah pratyaksa-siddhā eva pratyakṣenā 'siddhānām prakṛti-puruṣā-'dīnām anumānena pramānena bodhah, puruṣa-nistha-phala-siddhir bhavati; yathā dhūmā-'dibhir janitenā 'numānena vahneh siddhir ity arthah. anumānā-'siddham apy āgamāt sidhyati 'iy api bodhyam asya cāstrasyā 'numāna-prādhānyāt tu kevalā-'numānasya mukhyatayā 'vo 'panyāso, na tv āgamasya 'napekse 'ti. tathā ca Kārikā.

"sāmānyatas tu drṣtād atīndriyānām pratītir anumānāt, tasmād api cā 'siddham paroksam āptā-'gamāt siddham" iti.

anena ca sūtreṇa 'dam manana-ṣāstram ity avagamyate.

ukta-pramānāḥ sādhyasya vivekasya pratiyogy-anuyogi-padārthānām samgraha-sūtram vakṣyamānā-'numāno-'payogi-kārya-kāraṇa-bhāvam api pradarṣayati.

sattva-rajas-tamasām sāmyā-'vasthā prakṛtiḥ, prakṛter mahān, mahato 'hamkāro, 'hamkārāt pañca tanmātrāṇy ubhayam indriyam, tanmātrebhyah sthūla-bhūtāni; puruṣa iti pañca-viṇṇatir ganah 61.

sattvā-'dīni dravyāni, na vāiṣesikā gunāḥ, samyoga-vibhāga-vattvāt;

laghutva-calatva-gurutvā-'di-dharmakatvāc ca teṣv atra gāstie gruty-ādāu
 ca guna-ṣabdah puruso-'pakāśanatvāt puruṣa-paṇu-bandhaka-triguṇā-'tmaka
 mahad-ādi-raju-nirmātrtvāc ca prayujyate tesām sattvā-'di-dravyānām yā
 sāmyā-'vasthā 'nyūnā-'natiriktā-'vasthā, nyūnā-'dhika-bhāvenā 'samhananā
 'vasthe 'ti yāvat, akāryā-'vasthe 'ti niskāśah akāryā-'vastho-'palakṣitam
 guna-sāmānyam prakṛti ity arthah, yathā-ṣṭute vāisamyā-'vasthāyām
 prakṛti-nāṣa-prasaṅgāt,

“sattvam rajas tama iti, eṣāi 'va prakṛtiḥ sadā,
 eṣāi 'va samsṛtiḥ janitor, asyāḥ pūre param padam”

ity-ādi-smṛtibhir guna-mātrasyāi 'va prakṛtitva-vacanāc ca.

sattvā-'dīnām anugamāya sāmānyam iti, puruṣa-vyāvartanāya guṇe
 'ti; mahad-ādi-vyāvartanāya co 'palakṣitā-'ntam iti mahad-ādayo 'pi hu
 kārya-sattvā-'di-rūpāḥ puruso-'pakāśanatayā guṇāc ca bhavanti 'ti tad
 atra prakṛteḥ svarūpam evo 'ktam, asyā viṣeṣas tu paṇḍād vaksyate

prakṛteḥ kāryo mahān mahat tattvam. mahad-ādīnām svarūpam viṣe-
 ṣaṣ ca vaksyate mahataṣ ca kāryo 'hamkāśah ahamkāśasya kārya-dvayam
 tanmātrāny ubhayaṃ indriyam ca tatto 'bhayaṃ indriyam bāhyā-'bhyan-
 tara-bhedenā 'kāḍaṣa-vidham. tanmātrānām kāryāni pañca sthūla-bhū-
 tāni. sthūla-ṣabdāt tanmātrānām sūkṣma-bhūtatvam abhyupagatam. pu-
 rusas tu kārya-kāśana-vilakṣana iti ity evam pañca-viṇṇatū guṇah padār-
 tha-vyūhah, etad-atiriktah padārtho nā 'stī 'ty arthah. athavā sattvā-'dīnām
 pratyeka-vyakty-ānantyam guṇa-ṣabdo vakti. ayaṃ ca pañca-viṇṇatiko
 gano dravya-rūpa eva dharma-dharmy-abhedāt tu guṇa-karma-sāmānyā-
 'dīnām atīti 'vā 'ntarbhāvah, etad-utukta-padārtha-sattve hi tato 'pi
 puruṣasya vivektavyatayā tad-asamgrahe nyūnatā 'padyeta. etena sām-
 khyānām anyata-padārthā-'bhyupagama iti mūḍha-pralāpa upekṣanīyah.
 dik-kālāu cū 'kāṣam eva, “dik-kālāv ākāṣa-'dibhya” ity-āgāmi-sūtrāt
 eta eva padārthāḥ paraspara-praveṣā-'praveṣābhyām kvacit tantra ekam
 eva, kvacit tu saṭ, kvacit ca sodaṣa, kvacit ca saṃkhyā-'ntarāu apy upa-
 dṛṣyante viṣeṣas tu sādharma-vāidharmya-mūrti ity mantavyam. tathā
 co 'ktam Bhāgavate

“ekasminn api dṛṣyante pravastānī 'tarāni ca
 pūrvasmīn vā parasmīn vā tattve tattvāni sarvaṣah
 iti nānā-prasaṃkhyānam tattvānām rābhūḥ kṛtam
 sarvam nyāyīyam yukti-mattvād, vidusām kim aṇobhanam?” iti

ete ca padārthāḥ ṣṭutisv api gamtāḥ, yathā Garbho-'panisadi “aṣṭāu
 prakṛtayah, sodaṣa vikṛtā” iti, Praṇo-'panisadi ca “prthivī ca prthivī-
 mātṛā ce” 'ty-ādīnā, evam Māitreyo-'panisad-ādīs v api aṣṭāu ca prakṛta-
 yah Kārikayā vyākhyātāḥ:

“mūla-prakṛtiḥ avikṛtiḥ, mahad-ādyāḥ prakṛti-vikṛtayah sapta, sodaṣakas tu vikāḥ, na prakṛtiḥ na vikṛtiḥ puruṣa” iti

ekam evā 'dvītiyam tattvam iti ṣṛuṭi-smṛti-piavādas tu sarva-tattvānām puruṣe jīvanena cakti-çaktumad-abhedene 'ty avirodhah layas tu sūkṣmī-bhāvenā 'vasthānam, na tu nāça iti tad uktam

“āsīj jñānam atho artha ekam evā 'vikalpitaṃ” iti.

avikalpitaṃ avibhaktam. etac ca Brahma-mīmāṃsā-bhāṣye 'dvāita-prasaṅgato vistareno 'papāḍitaṃ viçesas tv ayam, yat seçvara-vāde 'nya-tattvānām tatṛā 'vā 'vibhāgād içvara-cātanyam evāi 'kam tattvam; nirīçvara-vāde tu tri-veni-vad anyo-'nyā-'vibhaktatayā 'kasmin kūtasthe tejo-mandala-vad ātma-mandale prakṛty-ākhyā-sūkṣmā-'vasthayā mahad-āder avibhāgād ātmāi 'vāi 'kam tattvam iti tathā ca vakṣyati “nā 'dvāita-ṣṛuṭi-virodho jñāti-paratvād” iti.

eteṣu padārtheṣv acāksuṣānām anumānena bodham pratipādayati sūtra-jātena :

sthūlāt pañca-tanmātrasya. 62

bodha ity anuvaitate sthūlam tāvac cākṣuṣam eva, tac ca tanmātra-kāryatayo 'ktam tataḥ sthūla-bhūtāt kāryāt tat-kāranatayā tanmātrā-numānena sthūla-vivekato bodha ity arthah

ākāṣa-sādhāranyāya sthūlatvam atra bāhye-'ndriya-grāhya-gunakatvam çāntā-'di-viçesa-vattvam vā tanmātrāni ca, ya-j-jātiyesu çāntā-'di-viçesa-trayam na tiṣṭhati, taj-jātiyānām çabda-sparça-rūpa-rasa-gandhānām ādhāra-bhūtāni sūkṣma-dravyāni sthūlānām aviçesāḥ,

“tasminś-tasmins tu tanmātrā, tena tanmātratā smṛtā.

na çāntā nā 'pi ghorāḥ te na mūdhāç cā 'viçesina”

iti Viṣṇupurāṇā-'dibhyah asyā 'yam arthah: tesu-tesu bhūtesu tanmātriāḥ tiṣṭhantī 'ti kṛtvā dharma-dharmy-abhedād dravyānām api tanmātratā smṛtā. te ca padārthāḥ çānta-ghora-mūdhā-'khyāḥ sthūla-gata-çabdā-'di-viçesāḥ çūnyā, eka-rūpatvāt. tathā ca çāntā-'di-viçesa-çūnya-çabdā-'di-mattvam eva bhūtānām çabdā-'di-tanmātratvam ity āçayah. ato 'viçesino 'viçesa-samjñitā iti çāntam sukhā-'tmakam, ghoram duḥkhā-'tmakam, mūdhāṃ mohā-'tmakam tanmātrāni ca devā-'di-mātra-bhogyatvena kevalam sukhā-'tmakāny eva, sukhā-'dhikyād iti.

atre 'dam anumānam apakāṣa-kāsthā-'pannāni sthūla-bhūtāni sva-viçesa-gunavad-dravyo-'pādānakāni, sthūlatvāt, ghata-patā-'di-vad iti atrā 'navasthā-'pattiyā sūkṣmam ādāyāi 'va sādhyam paryavasyati. anukūla-tarkaç cā 'tra: kāraṇa-guṇa-kṛpṇena kārya-guṇo-'tpatter bādhaka-

vyatirekena ; anbharyatvam gruta-smrtayaç ce ti prikrteḥ çabda-sparça-
di mattve tu asti

“ çabda-sparça-vihīnam tad rūpā-'dibhir asamyutam.
trigunam taj jagad-yonir an-ādi-prabhavā- pyayam ”

iti Viṣṇupurāṇā- di-vākya-jātam buddhy-ahamkārayoç ca çabda-sparçā-
'di-mattve bhūta-kāranatva-gruta-smrtaya eva bādḥkāḥ santi; oālīye-
ndriya-grāhya-jātiya-viçesa-guna-vattvasyāi 'va bhūta-laksanatvena tayor
apī bhūtadvā-'pattiyā svasya sva-kāranadvā-'nupapatter iti « nanv evam
kārana-dīavyesu rūpā-'dy-abhāve tanmātra-rūpā-'deh kim kāranam? » iti
cet, sva-kāraṇa-dīavyānām nyūnā-'dhika-bhāvenā nyo-'nyam samyoga-
viçesa eva; haridrā-'dīnām samyogasya tad-ubhaya-'rabdha-dīavye rakta-
rūpā- di-hetutva-daiçanāt distā-'nusārena svā-'çraya-hetu-samyogūnām
eva rūpā-'di-hetutva-sambhave tūkikānām paramāṇusu rūpa-kalpanam tu
heyam sajātiya-kāraṇa-gunasyāi 'va kārya-gunā-'sambhakate 'ti tu tesām
apī na nīyamah, trasāṇu-mahattvā-'dāv avayava-bahutvā-'der eva tān
apī hetutvā- bhvupagamād iti dik

indriyā-'numānam cū 'kāçā-'numāna-vad daiçana-sparçana-vacanā-'di-
bhir pratyaksābhī vīttibhir eve 'ti tad atra no 'ktam; tattvā-'ntarīna
tattvā-'ntarā-'numānānām eva prakṛtatvād iti na nyūnatī

tanmātrānām co 'tpattān Yoga-bhāṣyo-'kta-priakriyāi 'va grāhyā; yathā
'hamkāre çabda-tanmātram, tataç cū 'hamkāra-sahakṛtāe çabda-tanmā-
trāe çabda-sparça-gunakam sparça-tanmātram, evam kramenāi 'kāka-
guna-vrddhyā tanmātrāny utpadyanta iti yā tu

“ ākūças tu vikurvānah sparça-mātram sasarja ha;
balavān abhavad vāyus, tasya sparço guno mata ”

ity-ādinā Viṣṇupurāṇe sparçā-'di-tanmātra-srstir ākūçā-'di-sthūla-bhūta-
catustayād uktā, sā bhūta-rūpena paṇamāna-rūpāi 'va mantavyā; ākūçā-
'dīni jalā-'ntāni hi sthūla-bhūtāni sva-svo-'ttara-bhūta-rūpena svā-'nugata-
tanmātrāḥ svo-'pastambhataḥ paṇamāyanti 'ti.

bāhyā-'bhyantarābhyām tāiç cā 'hamkārasya 63.

bāhyā-'bhyantarābhyām indriyābhyām tūh pañca-tanmātrāṇç ca kāryāis
tat-kāraṇatayā 'hamkārasyā 'numānena bodha ity arthah ahamkāraç cū
'bhīmāna-vīttakam antahkarana-dravyam, na tv abhīmāna-mātram. dīavy-
asyāi 'va loke dravyo-'pādānatva-daiçanāt; susupty-ādāv ahamkāra-vītti-
nāçena bhūta-nāça-piśaṅgād vāsana-'çrayatvenāi 'vū 'hamkāra-'khyā-
dravya-siddheç ce 'ti

atre 'ttham anumānam tanmātre-'ndriyāny abhīmānavad-dīavyo-'pā-
dānakāmi; abhīmāna-kārya-dravyatvāt, yan nāi 'vam, tan nāi 'vam. yathā
puruṣā-'dir iti

« nanv abhimanavad dravyam eva siddham » iti ced, aham gaura ity ādi-vitty-upādānatayā cakṣur-ādi-vat tat-siddheḥ, anena cā 'numānena mana-ādy-atireka-mātrasya tat-kāranatayā prasādhyatvāt atia cā 'yam anukūlas tarkah "babu syām, prajāyeye" 'ty-ādi-ṣṛuṭi-smṛtibhyas tāvad bhūtā-'di-srstei abhimāna-pūrvakatvād buddhi-vitti-pūrvaka-siṣṭāu kāranatayā 'bhimānah siddhah tatra cūi kūrtha-samavāya-pratyāsattya 'vā 'bhimānasya srsti-hetutvam lāghavāt kalpyata iti « nanv evam kulālā-'hamkārasya 'pi ghato-pādānatvā-'pattya kulāla-muktāu tad-antahkarana-nāṇe tan-nimīta-ghata-nāṇah syāt. na cūi 'tad yuktam; puruṣā-'ntarena sa evā 'yam ghata iti pratyabhijñāyamānatvād » iti. māi 'vam' mukta-purusa-bhoga-hetuparināmasyā 'va tad-antahkarana-mokṣo-'ttaram ucchedāt. na tu parināma-sāmānyasyā 'ntahkarana-svarūpasya vo 'chedah; "kṛtārtham prati nastam apy anastam tad-anya-sādhāranatvād" iti Yoga-sūtre mukta-puruso-'pakāra-nasyā 'py anya-purusārtha-sādhakatva-siddher iti athavā ghata-'disv api Hiranyagarbhā-'hamkāra eva kāranam astu, na kulālā-'dy-ahamkāras, tathā 'pi sāmānya-vyāptāu na vyabhi-cārah samasti-buddhy-ādy-upādānikā 'va hi siṣṭih purānā-'disu sāmkhya-yogayoḥ ca pratipādyate, na tu tad-anā-vyasti-buddhy-ādy-upādānikā, yathā mahā-prthivyā eva sthāvāra-jāṅgamā-'dy-upādānatvam, na tu prthivy-anā-loṣṭā-'dei iti

tenā 'ntahkaranasya. 64.

tenā 'hamkārena kāyena tat-kāranatayā mukhyasyā 'ntahkaranasya mahad-ākhyā-buddher anumānena bodha ity arthah atrā 'py ayam prayogaḥ ahamkāra-dravyam niṣcaya-vṛttimad-dravyo-'pādānakam, niṣcaya-kārya-dravyatvāt; jan nāi 'vam, tan nāi 'vam, yathā puruṣā-'dir iti. atia 'py ayam tarkah sarvo 'pi lokah padārtham ādāu svarūpato niṣṛitya paṇḍād abhimanayate < ayam aham, maye 'dam kartavyam > ity-ādi-rūpene 'ti tāvat siddham eva. tatrā 'hamkāra-dravya-kāranā-'kāṅkṣāyām vṛttyoh kārya-kāraṇa-bhāvena tad-āṇayayor eva kārya-kāraṇa-bhāvo lāghavāt kalpyate; kāranasya vṛtti-lābhena kārya-vṛtti-lābhasyāu 'tsargikatvād iti ciu-tāv api "sa īksām-cakre," "tad āksate" 'ty-ādāu sargā-'dy-utpanna-buddhita eva tad-itarā-'khila-srṣtir avagamyata iti

yady apy ekam evā 'ntahkaranam, vṛtti-bhedena trividham lāghavāt;

"guṇa-ksobhe jāyamāne mahān prādu-babhūva ha,
mano mahānḥ ca vijñeya. ekam tad vṛtti-bhedata"

iti Lāṅgāt; "pañca-vṛttir mano-vad vyapadiṇyata" iti Vedānta-sūtreṇa prāna-drṣṭānta-vidhayā manaso 'pi vṛtti-mātra-bhedena bahutva-siddheḥ ca, anyathā niṣcayā-'di-vittibhir iva bhrama-samṇaya-nidrā-krodhā-'di-vṛttibhir api sva-sama-samkhyā-'nantā-'ntahkaranā-'patteh. buddhy-ādisv avyava-sthayā mana-ādi-prayogasya Pātāṅjalā-'di-sarva-ṇāstresv anupapatteḥ ca

tatha pī vança-parvasv iva vantarā bhedam aṅṛitya .tā karana-traye
kriamah kāiṃya-kāiṃana-bhāvaḥ co 'ktah, yogo-'payogi-ṣṛuṭi-smṛti-paribhāṣā-
'nusārād iti mantavyam. tad uktam Vāsiṣṭhe :

“ aham-artho-'dayo yo 'yam cittā- tmā vedanā-'tmakah,
etac citta-drumasyā 'sya bījam viddhi mahāmate.

etasmāt prathamō-'dbhinnād āṅkuo 'bhūnavā-'kṛtāḥ
niḡeayā-'tmā nirākāro, buddhir ity abhidhīy ate

asya buddhy-abhidhānasya yā 'ūkurasya prapīnatā
samkalpa-rūpīnī, tasyāḥ citta-ceto-mano- bhidhe ” 'ti.

aham-artho 'ntahkarana-sāmānyam atra vākye bījā-'ūkurā-nyāyenā 'kasyā
'vā 'ntahkarana-vrksasya vṛtti-mātra-rūpena cittā-'dy-ākhyā-'vasthā-bhedāḥ
kriamikās tividhāḥ parimāṃ uktā iti. sāmkhya-ḡāstie ca citta-vṛttikasya
cittasya buddhāv evā 'ntarbhāvah, ahamkāṃsya cā tra vākye buddhāv
antarbhāvah

tatah prakṛteḥ 65.

tato mahat-tattvāt kāryāt kāranatayā prakṛteḥ anumānena bodha ity
arthah. antahkarana-sāmānyasyā 'pī kāryatvam tāvad ekadā pañce-'ndriya
jñānā-'nutpattiyā madhyama-parimānatayā dehā-'di-vad eva siddham; ṣṛuṭi-
smṛti-prāmānyāc ca. tasya ca prakṛti-kāryatve 'yam prayogaḥ: sukha-
duhkha-moha-dharmīnī buddhiḥ sukha-duhkha-moha-dharmakā-dravya-
janyā; kāryatve satī sukha-duhkha-mohā-'tmakatvāt; kāntā-'di-vad itī
kāraṇa-guṇā-'nusārenā 'va kārya-guṇā-'cītyam cā 'tiā 'nukūlas tarkah,
ṣṛuṭi-smṛtayo 'pī 'ti mantavyam. « nanu viṣayesu sukhā-'di-matve pramā-
nam nā 'stī: aham sukhī 'ty-ādy-evā-'nubhavāt; tat katham kāntā-'di-viṣayo
disīānta? » itī cen, na, sukhā-'dy-ātmaka-buddhi-kāryatayā suk-sukham
candana-sukham ity-ādy-anubhavena ca viṣayānām apī sukhā-'di-dharma-
katva-siddheḥ; ṣṛuṭi-smṛti-prāmānyāc ca kīṃ ca yasyā 'nvaya-vyatirekāṃ
sukhā-'dinā saha drīyete, tasyā 'va sukhā-'dy-upādānatvam kalpyate,
tasya nimittatvam parikalpyā 'nyasyo 'pādānatva-kalpane kāraṇa-dvaya-
kalpanā-gāuravāt apī cā 'nyo-'nya-samvādena pratyabhiññayā ca viṣayesu
saiva-purusa-sādhāraṇa-sthira-sukha-siddhiḥ. tat-sukha-grahanāyā 'man-
naye vṛtti-niyamā-'di-kalpanā-gāuravam ca phala-mukhatvān na doṣā-
'vaham: anyathā pratyabhiññayā 'vayavy-asiddhi-prasaṅgāt tat-kāraṇā-'di-
kalpanā-gāuravād itī. viṣaye 'pī sukhā-'dikam ca Mārkaṇḍeḃe proktam

“ tat santu cetasy athavā 'pī dehe sukhāṃ dukhāṃ ca, kīṃ mamā 'tre ” 'ti.

aham sukhī 'ty-ādi-pratyayas tv aham dhanī 'ty-ādi-pratyaya-vat
sva-svāmi-bhāvā-'khyā-sambandha-viṣayakah tesām pratyayānām sam-
avāya-sambandha-viṣayakatva-bhrama-nirāsā-'rtham tu sukhī-dukhī-mū-
dhebhyaḥ puruso vīvīcyate ḡāstiesv itī.

ṣabdā-'disu ca sukhā-'dy-ātmatā-vyavahāra ekā-'rtha-samavāyāt. astu vā ṣabdā-'disu sāksād eva sukham ukta-priamānebhyaḥ.

viśaya-gata-sukhā-'deṣ ca buddhi-mātra-grāhyatvam phala-balāt. yat tu viśayā-'samprayoga-kāle cānti-sukham sātत्वikam susupty-ādāu vyajyate, tad eva buddhi-dharma ātma-sukham ucyate ity yady api vāṣeṣikā-'dyā api tārkikāḥ prapañce 'nyathā 'pi kārya-kāraṇa-vyavasthām anumimate, tathā 'pi bahula-ṣṛuṭi-smṛty-upodbalanēnā 'smābhir anumitāi 'va vyavasthā mumuksubhir upādeyā, mūla-ṣāthilya-dosena parā-'numānānām durbala-tvāt ata eva "tarkā-'pratisthānād" ity Vedānta-sūtrenā 'pratisthā-dosataḥ kevala-tarko 'pāstah tathā Manunā 'pi

"ārsam dharmo-'padeṣam ca veda-ṣāstrā- virodhinā
yas tarkenā 'nusamdhatte, sa dharmam veda, ne 'tara "

ity vedā-'viruddha-tarkasyāi 'vā 'rtha-niṣṣeṣāyakatvam uktam. tasmāt

"ṣṛotavyaḥ ṣṛuṭi-vāk्यebhyo mantavyaḥ co 'papattibhir "

ity-ādi-vāk्यebhyaḥ ṣṛavāna-samānā-'īthakam eva mananam balavat, anyā-'kāraṇa mananam tu pareṣām durbalam evam puruṣe 'pi sukha-duḥkhā-'di-mattvena teṣām anumānam bahula-ṣṛuṭy-ādi-virodhād durbalam ity dik prakṛti-gata-viṣeṣam ca paṣcād vakṣyāmah.

« nanv akhila-jadebhyaḥ puruṣa-viveka eva muktāu hetuḥ, tat kim artham jādānām anyo-'nya-viveko 'tra darṣita » ity cet, prakṛty-ādi-tattvo-'pāsanayā sattva-ṣuddhy-artham vivekasyā 'py apekṣitatvād ity kārya-kāraṇa-mudrayā prakṛti-paryantasyā 'numānena vivekataḥ siddhim uktvā, yatho 'kta-kārya-kāraṇa-bhāva-ṣūnyasya puruṣasya prakāra-'ntarenā 'numānatas, tathā siddhim āha

samhata-parārthatvāt puruṣasya 66.

samhananam ārambhaka-samyogah; sa cā 'vayavā-'vayavy-abhedāt prakṛti-kārya-sādhāraṇah. tathā ca samhatānām prakṛti-tat-kāryānām parārthatvā-'numānena puruṣasya bodha ity arthah tad yathā- vivādā-'spadam prakṛti-mahad-ādīkam parārtham, sve-'tarasya bhogā-'pavarga-phalakam; samhatatvāt, ṣayyā-'sanā-'di-vad ity anumānena prakṛteh paro 'samhata eva puruṣah siddhyati; tasyā 'pi samhatatve 'navasthā-'patteh Pātañjale ca "parārtham samhatya-kāritvād" ity sūtra-kāṣenā 'numānam kṛtam, tat tu yathā-ṣṛutam evā 'ntyā-'vayava-sādhāraṇam, itara-sāhityenā 'rtha-kriyā-kāritvasyāi 'va samhatya-kāritā-ṣabdā-'rthatvāt puruṣas tu viśaya-prakāṣa-rūpāyām svārtha-kriyāyām nā 'nyad apeksate, nitya-prakāṣa-rūpatvāt, puruṣasyā 'rtha-sambandha-mātre buddhi-vṛtty-apekṣanāt, sambandhas tu nā 'sādhāraṇy artha-kriye 'ti. atra ca "na vā are sarvasya kāmāya sarvam priyam bhavaty. ātmanas tu kāmāya sarvam priyam bhavati" 'ty-ādi-ṣṛuṭi-

smṛtayo 'nukūla-taikāh. anyae ca sukhā-di-mat pradhānā-'dikam yadi
svasya sukhā-'di-bhogā-rtham syāt. tadū tasya sāksāt sva-jñeyatve karma
kartā-virodhah, na hi dharmi-bhānam vinā sukhasya bhānam sambhavi-
5 aham sukhī 'ty evam sukhā-'nubhavād iti api ca samhanyamānānām
bahūnām gunānām tat-kāiyanām cā 'neka-vikāiyanām aneka-cāitanya-guna-
kalpanāyām gaurāvena lāghavād eka eva cit-prakāṣa-rūpaḥ puruṣah sarva-
samhatebhyah parah kalpayitum yujyate iti.

anena sūtreṇa nimitta-kāianatayā puruṣā-'numānam uktam; puruṣār-
thasyā 'khila-vastu-samhanana-nimittatva-vacanāt ata eva sargā-'dy-ut-
10 pannam puruṣam prakṛtya Viṣṇupūjānā-'dāu smaryate :

“nimitta-mātram evā 'sau sṛjyānām saṅga-karmani,
pradhāna-kāianī-bhūtā yato vāi sṛjya-çaktayah. ’

“guṇa-sāmyāt tatas tasmāt ksetrajñā-'dhisthītān, mune,
guṇa-vyāñjana-sambhūtiḥ saṅga-kūle, dvija-'itame ”

15 ty-ādī ksetrajñā-'dhisthānam cā 'samūpta-puruṣārthasya puruṣasya sam-
yoga-mātram; guṇa-vyāñjanam mahat tattvam, kāianatayā triguṇā-'tma-
pradhāna-vyāñjakatvād iti.

tad evam acāksuṣānām anumāneṇa siddhiḥ uktā idānīm sarva-kāia-
natvo-'papattaye prakṛti-nityatvam upapādyate puruṣa-kāutasthya-siddhy
20 artham

mūle mūlā-'bhāvād amūlam mūlam. 67

trayo-viṇçati-tattvānām mūlam upādānam pradhānam mūla-çūnyam,
anavasthā-'pattiyā tatra mūlā-'ntarā-'sambhavād ity arthah

« nanu

25 “tasmād avyaktam utpannam triguṇam, dvija-sattame ”

'ty-ādīnā pradhānasyā 'pi puruṣād utpatti-çṛavanāt puruṣa eva prakṛter
mūlam bhavatu, puruṣasya nityatayā ca nā 'navasthā, 'vidyā-dvārakatayā
ca na puruṣa-kāutasthya-hīnā tathā ca smaryate

“tasmād ajñāna-mūlo 'yam samsārah puruṣasya hī ” 'ti. »

30 ity āçāṅkyā 'ha

pāramparye 'py ekatra pariniṣṭhe 'ti samjñā-mātram. 68

avidyā-'di-dvāreṇa pāramparayā puruṣasya jagan-mūla-kāianatve 'py
ekasminn avidyā-'dāu yatra kutra-ein nitye dvāre pārampariāyāḥ paryava-
sānam bhaviṣyati, puruṣasyā 'parināmitvāt. ato yatra paryavasānam, sā
5 'va nityā prakṛtiḥ, prakṛtiḥ iha mūla-kāianasya samjñā-mātram ity arthah

« nanv evam pañca vinçati tattvāni ti no pāpadyate malat-tattva-
kārana-vyakta-pekṣāya p jada tattva ntara-patter » ty aṣayena mula-
samadhanam aha

samānah prakrter dvayoh 69.

vastutas tu prakrter mūla-kārana-vicāre dvayor vādi-prativādinor
āvayoh samānah pakṣah etad uktam bhavati: yathā prakrter utpattih
ṣṛyāta, evam avidyāyā api

“ avidyā pañca-parvāi 'ṣā prādur-bhūtā mahātmana ”

ity-ādi-vākyaāḥ ata ekasyā avaṣyam gāuṇy utpattir vaktavyā; tatra ca
prakrter eva purusa-samyogā-'dibhir abhivyakti-rūpā gāuṇy utpattir yuktā,

“ samyoga-laksano-'tpattih kathiyate karma-jñānayoḥ ”

iti Kāuṇḍīya-vākya prakṛti-purusayor gāuṇo-'tpatti-smaranāt, avidyāyāḥ ca
kvā-'pi gāuṇo-'tpatty-aṣṛavanāt tasyā anādītā-vākyaāni tu pravāha-rūpenāi
'va vāsanū-'dy-anādi-vākya-vad vyākhyeyāni 'ti avidyā ca mithyā-jñāna-
rūpā buddhi-dharma iti yoge sūtritam, ato na tattvā-'dhikyam

athavā dvayoh prakṛti-purusayoh samāna eva nyāya ity arthah

“ yataḥ pradhāna-purusāu yataḥ cāi 'tac carā-'caram,
kāranam sakalasyā 'sya, sa no Viṣṇuḥ prasīdatv ”

ity-ādi-vākyaāḥ puruṣasyā 'py utpatti-ṣṛavanād iti bhāvah tathā ca puru-
ṣasye 'va prakrter api gāuṇy evo 'tpattih; nityatva-ṣṛavanād ity api samā-
nam iti. tasmāt prakṛti evo 'pādānam jagataḥ, prakṛti-dharmaḥ cā 'vidyā
jagan-nimitta-kāranam, tathā puruṣo 'pi 'ti siddham yat tu

“ avidyām āhau avyaktam sarga-pralaya-dharmī vāi,
sarga-pralaya-nirmuktaṁ vidyām vāi pañca-vinçakam ”

iti Moksadharme prakṛti-purusayor avidyā-vidye 'ti vacanam, tat tad-
ubhaya-visayatayo 'pacaritam eva, parināmitvena hi puruṣā-'pekṣayā pra-
krtir asatī 'ti tasyā avidyā-visayatvam uktam evam eva tasmin prakā-
rane sva-sva-kāranā-'pekṣayā bhūtā-'ntam kārya-jātam avidye 'ty uktam,
sva-svā-'pekṣayā ca sva-sva-kāranam vidye 'ti puruṣasya parināma-rūpam
jagad-upādānatvam tu prakṛty-upādhikam eva karitṛtvā-'di-vac chruti-
smṛtyor upāśā-'rtham evā 'nūdyate; anyathā “ 'sthūlam ananv ahrasvam ”
ity-ādi-ṣṛuti-virodhā-'patter iti mantavyam. māyā-ṣabdena ca prakṛtir evo
'cyate, “ māyām tu prakṛtim vidyād ” iti ṣṛutāu

“ asmān mñāyī srjate viçvam etat, tasminç cā 'nyo māyayā sammiruddha ”

iti pūrva-prakrānta-māyāyāḥ prakṛti-svai-ūpatā-vacanāt;

“ sattvam rajas tama iti prākṛtam tu guna-trayam,
etan-mayī ca prakṛtir, māyā yā vāisnavī ṣṛutā,
lobhita-ṣveta kṛsṇe ti tasyaḥ tadrg bahu praja ”

ity-ādi-smṛtibhyaḥ ca. na tu jñāna-nāṣyā 'vidyā māyā-śabdā-'rtho, nityatvā-
'nupapattēh. kim eā 'vidyāyā dravyatve śabda-mūrti-bhedo, gunatve ca
tad-ādhūnatayā prakṛti-siddhiḥ, puruṣasya nūnūnatvā-'dibhyah. « atha
dravya-guna-karma-vilaksanāi 'vā 'smābhū avidyā vaktavye » 'ti cen, na;
5 “ tādrk-padārthā-'pratīter ” uktatvād iti

« nanv evam cet prakṛti-puruṣā-'dy-anumāna-prakāro 'stī, tarhi sarve-
śām eva katham viveka-mananam na jāyate ' » tatrā 'ha :

adhikāri-trāividyān na niyamah. 70

gravanā-'dāv iva manane 'py adbhūtānāḥ trividyā, manda-madhyamo-
10 ttamā ity ato na sarvesām eva manana-niyamah, kutarkā-'dibhir manda-
madhyamāyor bādha-satpratipaksatā-sambhāvād ity arthah mandār hi
bāuddhā-'dy-ukta-kutarka-jāteno 'ktā-'numānāni bādhyante, madhyamāḥ
ca Buddhā-'dy-uktār eva vruddhā-'kal-lūgāḥ satpratipaksitām kriyante
ata uttamā-'dhikānām evāi 'tādhiṣṭha-mananam bhavati 'ti bhāvah

15 prakṛteḥ svarūpam guṇa-sāmvam prāg evo 'ktam; sūksma-bhūtā-
'dikam ca prasiddham evā 'stī 'ty avaśistavo mahad-ahankārayoh svarū-
pam āha sūtrābhyām.

mahad-ākhyam ādyam kāryam, tan manah 71

mahad-ākhyam ādyam kāyam, tan mano man na-vṛttikam mananam
20 atra niṣeṣayas, tad-vṛttikā buddhir ity arthah;

“ yad etad viśṛtam bījam pradhāna-puruṣā-'tmakam
mahat tattvam iti proktam, buddhi-tattvam tad ucyate ”

ity-ādi-vāk्यebhyo buddher evā 'dya-kāryatvā-'vagamāt.

caramo 'hamkārah 72

25 tasyā 'nantaro yah, so 'hamkaroti 'ty ahankāro 'bhūmāna-vṛttika ity
arthah.

yato 'bhūmāna-vṛttiko 'hamkāro, 'tas tat-kāryatvam uttaresām upapan-
nam ity āha.

tat-kāryatvam uttaresām 73

30 sugamam. evam tri-sūtiṃ vyākhyāya pāunaruktyā-'ṣaṅkā 'pāstā

« nanv evam prakṛtiḥ sarva-kāranam iti cūti-smṛti-virodha » ity āṣaṅ-
kāyām āha

ādya-hetutā tad-dvārā pāramparye 'py, anuvat. 74

pāramparye 'pi sāksād ahetutve 'py ādvāyāḥ prakṛteḥ hetutā 'ham-

kārā-'diṣu mahad-ādi-dvārā 'stu, yathā vāṇeśika-mate 'nūnām ghaṭā-'di-
hetutā dvyanukā-'di-dvārā 've 'ty arthah

«nanu prakṛti-purusayor ubhayor eva nityatvāt prakṛter eva kāra-
natve kim nityamakam?» tatrā 'ha.

pūrva-bhāvitve dvayor ekatarasya hāne 'nyatara-yogaḥ 75

dvayor eva pum-prakṛtyor akhila-kārya-pūrva-bhāvitve 'py ekatarasya
purusasyā 'parināmitvena kāranatā-hānyā 'nyatarasyāḥ kāranatvāu 'cītyam
ity arthah purusasyā 'parināmitve ce 'dam bījam. purusasya samhatya-
kāritve parārthatvā-'pattiyā 'navasthā asamhatya-kāritve saivadā mahad-
ādi-kārya-prasaṅgaḥ prakṛti-dvārā parināma-kalpane ca lāghavāt tasyā
eva parināmo 'stu, puruṣe tu svāmitvena sraṣṭṛto-'pacāro, yathā yodhesu
vartamānāu jaya-parājayāu rājany upacaryete, tat-phala-sukha-duhkha-
bhoktrtvena tat-svāmitvād iti.

kim ca dharmi-grāhaka-mānena kāranatayā 'va prakṛteḥ siddhāu nā
'nya-kāranā-'kāṅksā 'stu; yathā dharmi-grāhaka-pramānena draṣṭṛtayā
puruṣa-siddhāu nā 'nya-draṣṭṛ-ākāṅkṣe 'ti api ca purusasya parināmitve
kadā-cic cakṣur-mana-ādi-vad āndhyatvam api syāt; tathā ca vidyamānam
api sukha-dukkhā-'dikam na jñāyeta, tataḥ cū 'ham sukhī na ve 'ty-ādi-
samṣayā-'pattih atah sadā prakāṣa-svarūpatvā-'napāyena puruṣasyā 'pari-
nāmitvam sidhyati. tad uktam Yoga-sūtreṇa. “sadā jñātāḥ citta-vṛttayas,
tat-prabhoh puruṣasyā 'parināmitvād” iti, tad-bhāṣyena ca: “sadā jñāta-
visayatvam tu puruṣasyā 'parināmitvam paridīpayati” 'ti. sadā prakāṣa-
svarūpatve 'pi yathā nā 'kadā viśva-prakāṣatvam, tathā vakṣyāmaḥ.

prakṛter yugapat-kāranatvo-'papattaye vibhūtvam api pratipādayati
paricchinnaṁ na sarvo-'pādānam. 76

sarvo-'pādānam pradhānam na paricchinnaṁ, vyāpakam ity arthah
sarvo-'pādānatvam atra hetu-garba-viṣeṣanam, paricchinne tad-asambha-
vād iti. «nanu prakṛter aparicchinnaṁ no 'papadyate, prakṛtiḥ hi
sattvā-'di-guṇa-trayād atiriktā na bhavati, “sattvā-'dīnām a-tad-dharmā-
tvam tad-rūpatvād” ity āgāmi-sūtrāt, Yoga-sūtra-bhāṣyābhyām spastam
avadhātavāc ca. tesām ca sattvā-'dīnām laghutva-calatva-gurutvā-'dayo
dharmā vakṣyamānā vibhūtvē satī virudhyante, sīsty-ādi-hetavaḥ samyoga-
vibhāgā-'dayaḥ ca no 'papadyanta» iti atro 'cyate paricchinnaṁ atra
dāṇḍikā-'bhāva-pratīyogitā-'vacchedakā-'vacchinnaṁ, tad-abhāvaḥ ca vyā-
pakatvam. tathā ca jagat-kāranatvasya dāṇḍikā-'bhāva-pratīyogitā-'nava-
cchedakatvam eve 'ti prakṛter vyāpakatvam itī paryavasītam. yathā prā-
nasya sthāvara-jaṅgamā-'dy-akhila-śarīra-vyāpakatvam prānatva-sāmānyeno

cyate, prama-vyakti ca sarva-deha-sambandhi, tadvat prakrte, vyapa-
katvam iti

prakrter akirya-katvā-dikam ca sādharṇya-vāidharṇya-sūtre pratipā-
dayisyāmah

na kevalam sarvo-pādānatvād, api tu

tad-utpatti-ṣruteḥ ca 77

tesām paricechinmānām utpatti-ṣravanāe ca; “atha yad alpam, tan ma-
tyam” ity-ādi-ṣrutisu manana-dharmakatvenā paricechinmasya, 'tpatty-ava-
gamāt, ṣrutya-antarebhyaḥ ce 'ty arthah

idānīm prakṛti-kāranato-papattaye 'bhāvā-di-kāranatām nirasyati.
nā 'vastuno vastu-siddhiḥ 78.

avastuno 'bhāvān na vastu-siddhir bhāvo-'tpattih, ṣaṣa-ṣiṅgā jagad-
utpattyā moksā-dy-anupapattih, tad-adarṣanāe ce 'ty arthah

«nanu jagad apy avastu evā 'stu, svapnā-di-vad» iti tatra 'ha:
abādhād adusta-kārana-janyatvāc ca nā 'vastutvam. 79.

svapna-padārthasye 'va prapañcasya bādhah ṣrutya-ādi-pramāṇū nā
'sti; tathā ṣaṅkha-pīṭmā-dei va duṣṭe-ndriyā-di-janyatvam api nā 'sti,
dosakalpane pramāṇā-'bhāvād ity ato na kāryasyā 'vastutvam ity arthah
«nanu “vācā-rambhanam vikāro nāmadheyam, mūrtike 'ty eva satyam”
ity-ādi-ṣrutibhiḥ eva prapañcasya bādhā, bādhāc cā 'vidyā-khya-doso 'pi
sva-kāraṇe 'stī» 'ti cen, na, mūl-diṣṭānta-siddhy-anvathā-'nupapattyā sva-
kāraṇā-'peksakā-'sthānya-rūpā-'sattva-paratvāt; tādiga-vākyānām anyathā
ṣisty-ādi-vākyā-virodhāc ca kim ca ṣrutya prapañca-bādhā ātmā-ṣrayah,
svasyā 'pi prapañcā-'ntargatatayā bādhena tad-bodhitā-'rthe panah samāyā-
'pattiḥ ce 'ti. ata eva bādhā-'bādhā-di-vāidharṇyād upalambhāc ca jāgrat-
prapañcasya svapna-khapuspā-di-tulyatvam atimibandhena pratyācāste
Vedānta-sūtra-dvayam “vāidharṇyāc ca na svapnā-di-vad” iti, “bhāva
upalabdheḥ ce 'ti ca. “ne 'ti ne 'ti” 'ty-evamvidha-vākyāni ca viveka-
parāny eva, na tu svarūpataḥ prapañca-mūlha-parāni, “prakṛtā-'tāvattvam
pratiśedhati” 'ti Vedānta-sūtrāt. evam anyāny api vākyāni Brahma-mī-
māṃsā-bhāṣye 'smābhū vyākhyātāni

“nā 'vastuno vastu-siddhir” iti yad uktam, tatra hetum āha:

bhāve tad-yogena tat-siddhir, abhāve tad-abhāvāt kutastarām
tat-siddhiḥ? 80

bhāve kārapasya sad-rūpatve tad-yogena sattā-yogena kārya-siddhir
ghateta kārānasyā 'bhāve 'sad rūpatve tu tad-abhāvāt kāryasya 'y asattvat

katham vastu-bhūta-kārya-siddhiḥ? kāraṇa-svarūpasyāi va kāryasyāu 'cityād ity arthah.

« nanu tathā 'pi karmāi 'vā 'vaçyakatvāj jagat-kāraṇam astu; kim pradhāna-kalpanaye? » 'ti tatrā 'py āha.

na karmana, upādānatvā-'yogāt 81.

karmano 'pi na vastu-siddhir, nimitta-kāraṇasya karmano na mūla-kāraṇatvam, gunānām dravyo-'pādānatvā-'yogāt. kalpanā hi dr̥ṣṭā-'nusārenāi 'va bhavati; vāçesiko-'kta-gunānām co 'pādānatvam na kvā-'pi dīṣṭam ity arthah. atra kaṃsa-çabdo 'vidyā-'dīnām apy upalakṣakah, gunatvā-'viçeṣeṇa tesām apy upādānatvā-'yogāt cakṣuṣaḥ paṭalā-'di-vad avidyāyāç cetana-gata-dravyatve tu pradhānasya samjñā-mātra-bheda iti.

tad evam parināmitvā-'parināmitva-parārthatvā-'parārthatvābhyām pum-prakṛtyor viveko dar̥ṣitah idānīm viveka-jñānasyāi 'vā 'viveka-nāçadvārā parama-purusārtha-hetutvam, na tu tatra vādika-karmanām sākṣād-dhetutā 'stī 'ti yat prāg uktam "aviçeṣaḥ co 'bhayor" iti sūtrenā, tad eva prapañcayati pañcabhiḥ sūtibhiḥ

nā 'nuçravikād api tat-siddhiḥ; sādhyatvenā 'vṛtti-yogād apuru-
ṣārthatvam 82

api-çabdena "na dīṣṭāt tat-siddhir" iti prāg-ukta-dīṣṭa-samuccayah. guror anuçrūyata ity anuçravo vedah; tad-vihito yāgā-'dir anuçravikam karma. tasmād api na pūrvokta-purusārtha-siddhiḥ; yataḥ kaṃsa-sādhyatvena punar-āvṛtti-sambandhād atyanta-purusārthatvā-'bhāva ity arthah. kaṃsa-sādhyasya cā 'nityatve çrutiḥ: "tad yathe 'ha karma-jito lokah kṣiyata, evam evā 'mutra punya-jito lokah kṣiyata" iti 'ti.

"na karmanā, 'nya-dharmatvād" iti sūtrenā pūrvam karmanā bandho nirākrta, idānīm ca mokṣo nirākrīyata ity apāunaruktyam « anyā-dharmatvena pūrvokta-hetunā bandha iva mokṣe 'pi karmano hetutvam nirākrta-prāyam iti punar āçāṅkai 'va no 'deti » 'ti cen, na, bandha-hetutvenā 'viveke siddhe tat-purusīyā-'viveka-jatvena karmanām tādīyatva-vyavastho-
'papatter iti

« nanv evam pañcā-'gmi-vidyā-rūpeno 'pāsanā-'khyā-karmanā tīrtha-ma-
ranā-'di-karmanā ca Brahma-lokam gatasya 'nāvṛtti-çrutiḥ katham upa-
padyate? » tatrā 'ha.

tatra prāpta-vivekasyā 'nāvṛtti-çrutiḥ. 83

tatrā 'nuçravika-karmanī Brahma-loka-gatānām yā 'nāvṛtti-çrutiḥ, sā
tatrāi 'va prāpta-vivekasya mantavyā. anyathā hi Brahma-lokād apy
āvṛttim pratipādayatām vākyā 'ntarāṅgām virodha ity arthah tathā ca sū

py anavrttir viveka-jñānasya. va phalam, na tu saksad eva karmana iti
etac ca sasthā-'dhyāye prapañcayisyati; Brahma-mīmāṃsā-bhāṣye ca tayo
vākyaṇy udāhṛtyā 'smābhu vyākhyātāni

karmanas tu phalam tadā 'ha:

duḥkhād duḥkham, jalā-'bhiṣekavan na jādyā-vimokaḥ 84

ānuçravikāt tu hunsā-di-dosena duḥkhā-'tmaka-bhogena ca duḥkhāc
duḥkham duḥkha-dhāī 'va bhavati, na tu jādyā-vimoko 'viveka-nivṛttih
duḥkha-vimokas tv atidūna eva tisthati, yathā jādyā-'rtasya jalā-'bhiṣekāc
duḥkha-vṛttir eva bhavati, na tu jādyā-vimokṣa ity arthah. tad uktam.

“yathā pañkena paṅkā-mbhah surayā vā surā-kṛtam,
bhūta-hatyām tathāi 'vāi 'kām na yajñāu māṣṭum ahati” 'ti.

çūyate ca Brahma-loka-sthānām Viṣṇu-pāṇsadānām api Jaya-Vijayā-'dīnān
punā-rāksasa-yonāu duḥkha-dhāre 'ti Kāṇikayā ce 'dam uktam:

“drṣṭavad ānuçravikah, sa hy aviçuddhi-ksayā-'tiçaya-yuktī” iti

« nanu niskānād antaryāga-japā-'di-rūpa-karmanā na duḥkham praty
uta moksah phalam çūyata » iti tatrā 'ha

kāmye 'kāmye 'pi, sādhyatvā-'viçesāt 85

kāmye 'kāmye ca karmanā duḥkhād duḥkham bhavati kutah? sādhi-
yatvā-'viçesāt, karma-sādhyasya sattva-çuddhi-dvāraka-jñānasyā 'pi tri-
gunā-'tmakatayā duḥkhā-'tmakatvād ity arthah

“na karmanā na prajayā dhanena, tyāgenāi 'ke amitatvam ānaçur”

ity-ādi-çrutibhyaç ca karmanā na sāksān moksah phalam itī bhāvah. tyā-
genā 'bhīmāna-tyāgena. eke kecid evā 'mrtatvam ānaçuh, prāptavanto,
na sarve, abhīmāna-tyūgasya tattva-jñāna-janyatayā durlabhatvād ity
arthah

« nanu bhavan-mate 'pi katham jñāna-sādhyasya na duḥkhatvam, sādhi-
yatvā-'viçesād? » iti. tatrā 'ha:

**nija-muktasya bandha-dhvansa-mātram param, na samāna-
tvam. 86**

nija-muktasya svabhāva-muktasyā 'vidyā-'khyā-kārama-nāgena yathok-
tabandha-nivṛtti-mātram param ātyantīkam viveka-jñānasya phalam, dhvaṇ-
saç cā 'vināçī, na tu karmana iva sukhā-'dikam bhāva-rūpam kāyam, yena
nāçitayā duḥkha-dam tat syāt. karmanaç ca diṣṭa-kāranān vinā na sāksād
evā 'vidyā-nāçakatvam ghaṭata iti. ato jñānasyā 'kṣaya-phalakatvān na
samānatvam jñāna-karmanor ity arthah. jñānān na j unar āvṛttih sambha-

vati aviveka-khyā-kara na-naṣṭat t siddham tad evaṁ viveka-jñānam
eva saksad-dhano-paya ty uktam

idānīm viveka-jñānasyā 'pi sāksād-upāyāḥ pramānāni parīkṣyante,
“ātmā vā are drastavyaḥ grotavyo mantavya” ity-ādi-ṣrutibhir hi pramāna-
trayenā 'tma-jñānam ity avagamyate karmā-'dikam tv anyan mana-ādi-
pramānānām guddhy-ādi-karam eve 'ti.

dvayor ekatarasya vā 'py asamnikṛṣṭā-'rtha-paricchittih pramā;
tat-sādhakatamam yat, tat trividham pramānam 87

asamnikṛṣṭaḥ pramātary anārūḍho, 'nadhigata ity yāvāt. evaṁ-bhūtasyā
'rthasya vastunaḥ paricchittir avadhāraṇam pramā, sā ca dvayor buddhi-
purusaḥ ubhayor eva dharmo bhavatu, kim vā 'katara-mātrasyo, 'bha-
yathāi 'va tasyāḥ pramāyā yat sādhakatamam phalā-'yoga-vyavacchinnaṁ
kāraṇam, tat pramānam; tac ca trividham vakṣyamāna-rūpene 'ty arthah.

smṛti-vyāvartanāyā 'nadhigate 'ti, bhrama-vyāvartanāyā vastv iti, sam-
cāya-vyāvartanāyā tv avadhāraṇam iti

atra yadi pramā-rūpam phalam purusa-niṣṭha-mātram ucyate, tadā bud-
dhi-vṛttir eva pramānam, yadi ca buddhi-niṣṭha-mātram ucyate, tade 'ndriya-
samnikarsū-'dir eva pramānam puruṣas tu pramā-sākṣy eva, na pramāte
'ti yadi ca pāuruseya-bodho buddhi-vṛttiḥ co 'bhayam api pramo 'cyate,
tadā tū 'ktam ubhayam eva pramā-bhedena pramānam bhavati caksur-
ādīṣu tu pramāna-vyavahārah paramparayāi 'va sarvathe 'ti bhāvah. Pā-
tañjala-bhāṣye tu Vyāsa-devāḥ purusa-niṣṭha eva bodhaḥ prame 'ty uktah;
puruṣā-'rtham eva kāraṇānām pravṛtṭyā phalasya purusa-niṣṭhatāyā evāu
'cityāt ato 'trā 'pi sa eva mukhyaḥ siddhāntah na ca «puruṣa-bodha-
svai-rūpasya nityatayā katham phalatvam?» iti vācyaṁ, kevalasya nū-
yatve 'py artho-'paraktasya kāryatvāt, puruṣā-'rtho-'parīgasyāi 'va vā pha-
latvād iti atre 'yam prakriyā indriya-pranālikayā 'rtha-samnikarṣeṇa
līṅga-jñānā-'dinā vā 'dāu buddher arthā-'kūṇā vṛttir jāyate tatra ce 'ndriya-
samnikarsa-jā pratyaksā vṛttir indriya-viṣeṣa-buddhy-ācṛitā; nayanā-'di-
gata-pittā-'di-dosāḥ pittā-'dy-ākāra-vṛtṭy-udayād iti viṣeṣah sā ca vṛttir
artho-'paraktā pratibimba-rūpeṇa puruṣā-'rūdhā satī bhāṣate, puruṣasyā
'parināmitayā buddhi-vat svato 'rthā-'kāratvā-'sambhavāt, arthā-'kāratāyā
evā cā 'rtha-grahanatvāt; anyasya durvacatvād iti. tad etaḍ vakṣyati
“japā-sphatikayor iva no 'parāgah, kim tv abhimāna” iti, Yoga-sūtram ca.
“vṛtti-sārūpyam itaratre” 'ti, smṛtir api

“tasminṇ oḍ darpane sphāre samastā vastu-drṣṭayah;
imūṣ tāḥ pratibimbanti, sarasī 'va tata-drumā” iti

Yoga-bhāṣyam ca “buddheḥ pratisamvedī puruṣa” iti- pratidhvanivat

pratisamvedah samvedana-pratibimbah. tasyā 'cāya ity arthah. etena puruṣānām kūṭastha-vibhu-cidrūpatve 'pi na sarvadā sarvā-bhāṣana-prasaṅgah, asaṅgatayā svato 'rthā-kāratvā-bhāvāt, arthā-kāratām vinā ca samyoga-mātrienā 'rtha-grahanasyā 'tīndriyā-di-sthale buddhāv adīṣṭatvād ity puruṣe ca sva-sva-buddhi-vrttīnām eva pratibimbā-rūpa-sāmarthyam ity phala-balāt kalpyate; yathā rūpavatām eva jalā-disu pratibimbana-sāmarthyam, ne 'tarasye 'ti rūpavattvam ca na sāmānyataḥ pratibimba-prayojakam, ṣabdashā 'pi pratidhvanī-rūpa-pratibimba-daiṣṇāt na ca «ṣabda-janyam ṣabdā-ntaram eva pratidhvanī» iti vācyam; sphatika-lāuhityā-der api japā-sannikāśa-janyatā-pattyā pratibimba-mithyātva-siddhānta-ksater ity. pratibimbaḥ ca buddher eva paunāma-viśeso bimbā-kāro jalā-di-gata ity mantavyam. kecit tu «vrttāu pratibimbītam sad eva cāitanyam vrttīm prakāśayati; tathā ca vrtti-gata-pratibimba eva vrttāu cāitanya-viśayatā, na tu cāitanye vrtti-pratibimbo 'stī» 'ty āhuh. tad asat, upadarṣita-ṣāstra-virodhena kevala-tarkasyā 'prayojakatvāt. vinigamanā-virahena vrtti-cāitanyayor anyo-nya-viśayatā-khya-sambandha-rūpatayā 'nyo-nyasmīn anyo-nya-pratibimba-siddheḥ ca; bāhya-sthale 'rthā-kāratāyā eva viśayatā-rūpatva-siddhyā 'ntare 'pi tat-tad-arthā-kāratāyā eva viśayatātvāu-cityāc ce 'ti ye tu tārīkikā jñānasya viśayatām ne 'cchanti, tan-mate jñāna-vyaktīnām anugamaka-dharmā-bhāvena ghaṭa-viśayakam paṭa-viśayakam jñānam ity-ādy-anugata-vyavahāri-nupapattih kecit tu tārīkikā anayāi 'vā 'nupapattya viśayatām atīrīkta-padārtham āhuh. tad apy asat; anubhūyamānām arthā-kāratām viḥaya viśayatā-ntara-kalpane gāuravād ity.

«nanu tathā 'pi sva-svo-pādhu-vrtti-rūpāi 'va vrtti-cāitanyayor anyo-nya-viśayatā 'stu, svo-pādhu-vrttitvenāi 'vā nūgamāt, alam ākāri-khya-pratibimba-dvayene '» 'ti cen, na; pratibimbān vinā svatvasyā 'pi durvaca-tvāt svatvam hi sva-bhukta-vrtti-vāsanā-vattvam bhogaḥ ca jñānam. tathā ca viśayatā-laksanasya viśaya-sāmagrī-ghatitatvenāi 'tmā-śāyah. tasmād acāitanya-cāitanyayor anyo-nya-viśayatā-rūpo 'nyo-nyasmīn anyo-nya-pratibimbah siddhah adhikam tu Yogavārttike drīṣṭavyam ity dīk. atīā 'yam pramāti-ādi-vibhāgaḥ:

pramāṭā cetanaḥ śuddhah, pramānam vrttir eva nah,
pramā 'rthā-kāra-vrttīnām cetane pratibimbānam.

pratibimbīta-vrttīnām viśayo meva ucyate,
sāksād-darṣana-rūpam ca sāksītvam vakṣvati svayam.

atīh syāt kāranā-bhāvād vrtteḥ sāksī eva cetanaḥ.

Viśv-ādeḥ sarva-sāksītvam gāuṇam lūgā-dy-abhāvata ity

«nanu

“yathā prakāśayati ek ī kṛtān am lok am imam rāviḥ,
kṣetran kṣetmī tathā kṛtān am prakāśayati Bharite

ty adī vakyaś prāṇa-d prakṛt puruṣa-viveke pramāṇam upanyastam
tat katham u yate trividham? » ita tatra 'ha

tat-siddhāu sarva-siddher nā 'dhikyā-siddhiḥ 88

trividha-pramāṇa-siddhāu ca sarvasyā 'rthasya siddher na pramāṇā-
'dhikyam sīdhyati gāuravād ity arthah ata eva Manunā 'pi pramāṇa-
trayam evo 'panyastam.

“pratyakṣam anumānam ca ṣāstram ca vīdhā-gamam
trayam suviditam kāryam dharma-ṣuddhim abhīpsate” 'ti

upamānā-'tīhyā-'dīnām cā 'numāna-ṣabdayoh praveṣah; anupalabdhy-ādī-
nām ca pratyakṣe praveṣa iti. ukta-vākye ce 'dam anumānam abhīpretam.
ā-pāda-tala-mastakam kṛtsnam sva-vyatiriktenā 'kena prakāṣyam; svayam
aprakāṣatvāt; trāḷokya-vad iti

tejaḥ-cāitanya-sādhāranam ca prakāṣatvam akhando-'pādhīḥ prakāṣa-
vyavahāra-niyāmakatayā siddha iti.

puruṣa-niṣṭhā prame 'ti mukhya-siddhāntam ācṛitya pramāṇānām
viṣesa-lakṣaṇāni vaktum upakramate.

yat sambaddham sat tad-ākāro-'llekhi vijñānam, tat praty-
akṣam. 89.

sambaddham bhavat sambaddha-vastv-ākāra-dhāri bhavati yad vijñā-
nam buddhi-vṛttis, tat pratyakṣam pramāṇam ity arthah atra sad ity-antam
hetu-garbha-viṣesanam. tathā ca svā-'rtha-samnikarṣa-janyā-'kāraśyā 'cṛayo
vṛttīḥ pratyakṣam pramāṇam iti niskarsah “vṛttīḥ sambandhā-'rtham
sarpatī” 'ty āgāmi-sūtrān na vṛttech samnikarṣa-janyatvam ity ākāra-'cṛaya-
grahanam. caksur-ādi-dvāraka-buddhi-vṛttiḥ ca pradīpasya cikhā-tulyā
bāhyā-'rtha-samnikarsā-'nantaram eva tad-ākāro-'llekhinī bhavati 'ti nā
'sambhavah.

« nanu yoginām atītā-'nāgata-vyavahita-vastu-pratyakṣe 'vyāptiḥ; sam-
baddha-vastv-ākāra-'bhāvād » ity ācāṅkya tasyā 'lakṣyatvena samādhatte:
yoginām abāhya-pratyaksatvān na doṣah. 90.

āndriyaka-pratyakṣam evā 'tra lakṣyam, yoginaḥ cā 'bāhya-pratyakṣa-
kāḥ, ato na doṣo, na tat-pratyakṣe 'vyāptir ity arthah

vāstavam samādhānam āha:

līna-vastu-labdhā-'tiṣaya-sambandhād vā 'doṣah 91.

athavā tad apī lakṣyam eva, tathā 'pi na doṣo, nā 'vyāptiḥ; yato līna-
vastusu labdha-yogaja-dharma-janyā-'tiṣayasya yogi-cittasya sambandho
ghatata ity arthah atra līna-ṣabdaḥ parā-'bhīpretā 'samnikṛsta-vācī sat

kārya-vādinām hy atītā-'dikam api svarūpato 'stī 'ti tat-sambandhah sambhaved iti. vyavahita-viprakrstesu sambandha-hetu-vidhayā labdhā-'tiçaye 'ti viçesanam atīçayaç ca vyāpakatvam vrtti-pratibandhaka-tamo-nivitty ādiç ce 'ti idam eā 'trā 'vadheyam "yat sambaddham sad" iti pūrvasūtre buddher artha-sannikarsasyāi 'va pratyaksa-hetutā-lābhāt pratyaksa-sāmānye bāhyā-'rtha-sādhāriane buddhy-artha-sannikarsa eva kāianam indriya-sannikarsās tu cākṣuṣā-'di-pratyaksesu viçisyāi 'va kāranāni «nany evam indriya-sannikarsa-yogaja-dharmā-'dy-abhāve 'pi buddhyā bāhyā-'rtha-pratyaksā-'patih.» māi 'vam' tamah-pratibandhena tadānim buddhi-sattvasya vrtty-asambhavāt. tae ca tamah kadā-cid arthe-'ndriyayoh sannikarsena kadā-cic ea yogaja-dharmenā 'pasāiyate; aūjana-sanyogena nayana-mālīnya-vat. na eāi «'vam tad-dhetor eva tad astv iti nyāyene 'ndriya-sannikarsā-'der eva bāhyā-'rtha-pratyaksa-sāmānye hetutā 'stv» iti vāçyam; susupty-ādāu tamaso buddhi-vrtti-pratibandhakatva-siddheh,

"sattvāj jāgāranam vidyād, rajasā svapnam ādiçet,
prasvāpanam tu tamasā, turīyam trisu santatam"

ity-ādi-smrtibhyah susupty-ādāu vrtti-pratibandhakā-'ntarā-'sambhavāc ea, cākṣusa-vittāv api tamasah pratibandha-darçanāc ea. yat tu çuska-tārki-kāh susuptāu vrtty-anutpādā-'itham jñāna-sāmānye tvañ-mano-yogam kāi nam kalpayanti, tad asat; tvag-indriyo-'tpattech prāg api kevala-buddhyā Svayambhuvah saiva-pratyakṣa-çraivanāt, tvañ-mano-yogā-'nutpāde pi tamasa eva nimittatāyā vaktavyatvāc ea, kevala-tarkasyā 'pratiṣṭhā-dosa-grastatvāc ce 'ti dik.

«nanu tathā 'pī 'çvara-pratyakṣe 'vyāptih, tasya nityatvena sannikarsā-'janyatvād» iti. tatrā 'ha

īçvarā-'siddheh 92

īçvare pramānā-'bhāvān na dosa ity anuvartate ayam ce 'çvara-pratishedha eka-deçinām prāndha-vādenāi 've 'ti prāg eva pratipāditam; anyathā hī 'çvarā-'bhāvād ity evo 'cyeta īçvarā-'bhyupagame tu sannikarsa-janya-jātiyatvam eva pratyaksa-laksanam vivakṣitam, sājūtyam ea jñānatva-sāksād-vyāpya-jātye 'ti bhāvah

«çruti-smrtibhyām katham īço na sidhyati?» 'ty ākāṅkṣāyām tarka-virodham lāukikam eva bādhakam āha -

mukta-baddhayor anyatarā-'bhāvān na tat-siddhih 93

īçvaro 'bhimatah kim kleṣā-'di-mukto vū, tār baddho vā? anyatarasyā 'py asambhavān ne 'çvara-siddhir ity arthah.

ubhayathā py a-sat-karatvam 94.

muktatve satī sraṣṭrtvā-'dy-akṣamatvam, tat-prayojakā-'bhīmāna-rāgā-'dy-abbhāvāt, baddhatve 'pī mūḍhatvān na sṛṣṭy-ādi-kṣamatvam ity arthah

« nanv evam īṣvara-pratipādaka-ṣrutīnām kā gatiḥ? » tatrā 'ha :

muktā-'tmanah praçansā upāsā siddhasya vā 95.

yathā-yogam kācic chrutir muktā-'tmanah kevalā-'tma-sāmānyasya jñeyatā-vidhānāya samnidhi-mātrāi-'ṣvareṇa stuti-rūpā prarocanā-'rthā; kācic ca samkalpa-pūrvaka-sraṣṭrtvā-'di-pratipādikā ṣrutir siddhasya Brahma-Viṣṇu-Harā-'der evā 'nitye-'ṣvarasyā 'bhīmānā-'di-mato 'pī gāuna-nitya-tvā-'di-mattvān nityatvā-'dy-upāsā-pare 'ty arthah

« nanu tathā 'pī prakṛty-ādy-akhilā-'dhīsthātrtvam ṣṛīyamānam no 'papadyate; loka samkalpā-'dinā parinamanasyāi 'vā 'dhīsthātrtvā-vyavahārād » iti tatīā 'ha

tat-samnidhānād adhīsthātrtvam, mani-vat 96

yadi samkalpena sraṣṭrtvam adhīsthātrtvam ucyate, tadā 'yam doṣah syāt asmābhis tu puruṣasya samnidhānād evā 'dhīsthātrtvam sraṣṭrtvā-'di-rūpam iṣyate mani-vat, yathā 'yas-kānta-maneh sāmndhya-mātreṇa ṣalya-niskaisakatvam na samkalpā-'dinā, tathāi 'vā 'di-puruṣasya samyoga-mātreṇa prakṛter mahat-tattva-rūpeṇa parinamanam; idam eva ca svo-'pādhi-sraṣṭrtvam ity arthah. tathā co 'ktam.

“ niricche samsthitē ratne yathā lohah pravartate,
sattā-mātreṇa devena tathā ce 'yam jagaj-janīh
ata ātmanī kartṛtvam akartṛtvam ca samsthitam:
niricchatvād akatā 'sau, kartā samnidhi-mātrata ” iti

“ tad ākṣata bahu syām ” ity-ādi-ṣrutis tu kūlam pipatīṣatī 'ti-vad gāunī; prakṛter āsanna-bahutara-guna-samyogāt. athavā buddhi-pūrvā-sṛṣṭi-visa-yam etādrça-vākya-jātam, na tv ādi-sarga-param; tasyā 'buddhi-pūrvaka-tva-smaranād iti bhāvah, yathā Kāurme

“ ity esa prākṛtah sargah samkṣepāt kathito mayā;
a-buddhi-pūrvakas tv esa brāhmīm sṛṣṭim nibodhate ” 'ti

asya ca vākyaśyā 'di-puruṣa-buddhy-aṇanyatvena samkoce gāuravam iti

na kevalam sargā-'dāv eva puruṣasya samyoga-mātreṇa sraṣṭrtvā-'dikam, apī tv anyesv apī samkalpā-'di-pūrvakesu bhūtā-'disv akhileṣu viçesa-kāryesv apī sarva-purṣāṇām ity āha -

viçesa-kāryesv api jīvanām 97.

adhīsthātrtvam samnidhānād ity anusajyate antahkarano-'palakṣita-
syāi 'va jīva-śabdā-'rthatvam śasthā-'dhyāye vakṣyati tathā ca viçesa-
kārye visargā-'khye vyaṣṭi-srstāv api jīvanām antahkarana-pratibimbīta-
cetanānām samnidhānād evā 'dhīsthātrtvam, na tu kenā 'pi vyāpārena;
kūṭastha-cin-mātra-rūpatvād ity arthah

«nanu cet sadā sarva-jña īçvaro nā 'sti, tarhi vedānta-mahā-vākya-
'rthasya vivekasyo 'padeçe 'ndha-paramparā-'çāṅkayā 'prāmānyam pra-
sajyeta.» tatrā 'ha:

siddha-rūpa-boddhrtvād vākya-'rtho-'padeçah 98.

Hiranyagarbhā-'dīnām siddha-rūpasya yathārthasya boddhrtvāt tad-
vaktikā-'yurvedā-'di-prāmānyenā 'vadhrtāt teṣām vākya-'rtho-'padeçah
pramānam iti çeṣah.

«nanu puruṣasya cet samnidhi-mātreṇa gāunam adhīsthātrtvam, tarhi
'mukhyam adhīsthātrtvam kasye?» 'ty ākāṅkṣāyām āha:

antahkaranasya tad-ujjvalitatvāl loha-vad adhīsthātrtvam 99.

antahkaranasyā 'nupacāritam adhīsthātrtvam samkalpā-'di-dīvārakam
pratyetyavyam «nanvadhīsthātrtvam ghatā-'di-vad acetanasya na yuktam
tatrā 'ha loha-vat tad-ujjvalitatvād iti. antahkaranam hi tapta-loha-vac
cetano- jvalitam bhavati atas tasya cetanāyamānatayā 'dhīsthātrtvam
ghatā-'di-vyāvrttam upapadyata ity arthah «nanv evam cāitanyenā 'ntah-
karanasyo 'jvalane citech saṅgitvam agni-vad eva syād» iti cen, na,
nityo- jvala-cāitanya-samyoga-viçeṣa-mātrasya samyoga-viçeṣa-janya-cāita-
nya-pratibimbasyāi 'va vā 'ntahkarano- jvalana-rūpatvāt. na tu cāitanyam
antahkarane samkrāmati, yena saṅgitā syūt agner api hi prakāṣā-'dikam
na lohe samkrāmati, kim tv agni-samyoga-viçeṣa eva lohasyo 'jvalanam
iti «nanv evam api samyogena parināmitvam» iti cen, na, sāmānya-guṇā-
turikta-dharmo-'tpattāv eva parināma-vyavahārād iti. ayam ca samyo-
ga-viçeso 'ntahkaranasyāi 'va sattvo-'dreka-rūpāt parināmād bhavati 'ta
phala-balāt kalpyate; puruṣasyā 'parināmitvena samyoge tan-nūmittaka-
viçeṣā-'sambhavād iti. ayam eva ca samyoga-viçeso buddhy-ātmanor
anyo-'nya-pratibimbane hetuḥ «nanu pratibimba-hetutayā samyoga-viçeṣā-
'vaçyakatve pratibimba-kalpanā vyarthā; pratibimba-kāryasyā 'itha-jñānā-
'deh samyoga-viçeṣād eva sambhavād» iti. māi 'vam! buddhāu cāitanya-
pratibimbaç cāitanya-darçanā-'rtham kalpyate, darpane mukha-pratibimba-
vat; anyathā karma-kartr-virodhena svasya sāksūt sva-darçanā-'nupapatteh
ayam eva ca cit-pratibimbo (buddhāu cit-chāyā-'pattai) iti, (cāitanyū-
dhyasa t cid aveṣa iti co cyate - y iç ca caita ye buddheh pratibimbah,

sa cā 'rūḍha-viṣayāḥ saha buddher bhānā-'rtham isyate, arthā-'kāratayā
 'vā 'itha-grahanasya buddheh sthale drṣṭatvena tām vinā samyoga-viṣeṣa-
 mātrenā 'rtha-bhānasya puruṣe 'py anāucityāt; arthā-'kārasya 'vā 'rtha-
 grahana-ṣabdhā-'rthatvāc ce 'ti. sa cā 'ithā-'kārah puruṣe parināmo na
 sambhavatī 'ty arthāt pratibimba-rūpa eva paryavasyatī 'ti dik sa cā 'yam
 anyo-'nya-pratibimbo Yoga-bhāṣye Vyāsa-devāḥ siddhāntitah: "citi-ṣaktir
 aparināmīny apratisamkrāmā ca parināmīny arthe pratisamkrānte 'va tad-
 vīttim anupatati; tasyāc ca prāpta-cāitanyo-'pagraha-rūpāyā buddhi-vrtter
 anukāri-mātritatayā buddhi-vrtty-aviṣiṣṭā hi jñāna-vrttir ity ākhyāyata" ity-
 ādinā. Yogavārttike cāi 'tad vistarato 'smābhūh pratipāditam. kaṣcit tu
 «buddhi-gatayā cic-chāyayā buddher eva sarvā-'rtha-jñātrtvam, icchā-
 'dibhir jñānasya sāmānādhikaranyā-'nubhavāt, anyasya jñānenā 'nyasya
 pravrtty-anāucityāc ce » 'ty āha. tad ātmā-'jñāna-mūlakatvād upekṣanīyam.
 evam hi buddher eva jñātrtve "cid-avasāno bhoga" ity āgāmi-sūtra-dvaya-
 virodhah, puruṣe pramānā-'bhāvaḥ ca; puruṣa-līṅgasya bhogasya buddhāv
 eva svī-kārāt. na ca «pratibimbā-'nyathā-'nupapattiyā bimba-bhūtaḥ puru-
 ṣaḥ setsyati » 'ti vācyam, anyo-'nyā-'ṣrayāt prthag-bimba-siddhāu buddhi-
 stha-cāitanyasya pratibimbatā-siddhūh, pratibimbatā-siddhāu ca tat-prati-
 yogitayā bimba-siddhir iti. asman-mate ca jñātritayā puruṣa-siddhy-ananta-
 ram tasya jñeyatvā-'nyathā-'nupapattiyā pratibimba-siddhāu nā 'nyo-'nyā-
 'ṣrayah «atha vrtti-sāksitayā bimba-rūpaḥ cetanaḥ siddhyati » 'ti cet, tarhi
 sāksina eva pramātrtvam apy ucitam; ubhayaor jñātrtva-kalpane gāuravāt,
 vrtti-jñāna-ghaṭa-jñānayoh sāmānādhikaranyā-'nubhavāc ca. kim cāi 'vam
 satī buddher eva bhoktrtve "bhoktr-bhāvād" ity āgāmi-sūtreṇa bhoktritayā
 puruṣa-sādhanaṁ virudhyeta «atha buddhi-gata-cic-chāyā-rūpeṇa samban-
 dhena bimbasyāi 'va jñānam, na tu citāu buddhi-pratibimbah kalpyata »
 ity etāvan-mātre cet tasyā 'ṣayo varnyeta, tad apy asat; sūryā-'deh sva-
 pratibimba-rūpa-sambandhena jalā-'di-tat-stha-vastu-bhāṣakatvā-'darṣanāt,
 kīranār eva tad-ubhaya-bhāsanāt; maru-maṇicikā-'dāu tu svā-'dhyasta-jalā-
 'di-bhāṣakatvam drṣtam eve 'ti drṣtā-'nusārenā 'smābhūh citāu buddhi-prati-
 bimba eva sarvā-'itha-bhāna-hetutayā sambandhah kalpita iti yac co 'ktam
 «anyasya jñānenā 'nyasya pravrtty-anupapattir » iti, tad api na; "akartu
 api phalo-'pabhogo 'nnādyā-vad" ity āgāmi-sūtreṇa jñāna-pravrttyor vāya-
 dhikaranyasya drṣtānteno 'papādayiṣyamānatvāt, buddheh samkalpena
 deha-kriyāyām ivā 'trā 'pi samyoga-viṣeṣā-'der eva nyāmakatvād iti

pratyakṣa-pramānam laksayitvā 'numānam laksayati

pratibandha-dṛṣṭah pratibaddha-jñānam anumānam 100.

pratibandho vyāptih, vyāpti-darṣanād vyāpaka-jñānam vrtti-rūpam
 anumānam pramānam ity arthah anumānis tu pāuruseyo bodha iti

çabda-pramanam laksayati

āpto-padeçah çabdah. 101

āptir atra yogyatā; vedasyā 'pāuruṣeyatāyāḥ pañcamā-'dhyāye vakhya-
mānatvāt tathā ca yogyah çabdas, taj-janyam jñānam çabdā-'khyam
pramānam ity arthah. phalam ca pāuruṣeyah çabdo bodha iti.

pramāna-pratipādanasya svayam eva phalam āha :

ubhaya-siddhiḥ pramānāt, tad-upadeçah. 102.

ubhayor ātmā-'nātmanor vivekena siddhiḥ pramānād eva bhavati, ata-
tasya pramānasyo 'padeçah kṛta ity arthah

tatra yenā 'numāna-viçesena pramānena mukhyato 'tra prakṛti-puruṣāu
vivieçya sādhanīyāu, tad vainayati .

sāmānyato drṣṭād ubhaya-siddhiḥ 103.

anumānam tāvat trividham bhavati: pūva-vat, çesa-vat, sāmānyato
drṣṭam ce 'ti tatia pratyakṣī-kṛta-jātīya-visayakam pūva-vat, yathā
dhūmena vahny-anumānam, vahni-jātīyo hi mahānāsā-'dāu pūvam pra-
tyakṣī-kṛtah vyatirekā-'numānam çesa-vat çeso 'pūvo 'rtho 'sya vi-
yatvenā 'stī 'ti çesa-vat; aprasiddha-sādhyakam iti yāvat, yathā pithivī-
tvene 'tara-bhedā-'numānam: prthivī-'tara-bhedo hi prāg asiddhah sāmā-
nyato drṣṭam ca tad-ubhaya-bhinnam anumānam yatia sāmānyataḥ
pratyakṣā-'di-jātīyam ādāya vyūpti-grahāt pakṣa-dharmatā-balena tad-vijā-
tīyo 'pratyakṣā-'dy-arthah sādhyati; yathā iūpā-'di-jñāne kriyātvena kara-
navattvā-'numānam, atia hi pithivītvā-'di-jātīyam kuthūā-'di-karanam
ādāya vyūptim grhītvā tad-vijātīyam atīndriyam jñāna-karanam indriyam
sādhyata iti. tatia sāmānyato drṣṭād anumānād dvayoh prakṛti-puruṣayoh
siddhir ity arthah

tatia prakṛteḥ sāmānyato drṣṭam anumānam, yathā: mahat tattvam
sukha-duḥkha-moha-dharmaka-dravyo-'pādānakam: kāryatve satī sukha-
duḥkha-moha-dharmakatvāt, suvarnā-'di-ja-kundalā-'di-vad ity-ādi.

puruse tu yady apy anumānā-'peksā nā 'sti, sarva-sammatatvāt, tathā
'pi prakṛty-ādi-viveke sāmānyato drṣṭam evā 'pekṣyate. tad yathā pra-
dhānam parārtham; samhatya-kāritvāt, grhā-'di-vad iti. atia hi praty-
akṣa-siddham dehā-'dy-arthakatvam grhādiṣu grhītvā tad-vijātīyah puru-
ṣaḥ pradhānā-'di-paratvenā 'numīyate. dehā-'dīnām ca bhoktṛtvam avivek-
ena prāg grhītam ity ubhaya-siddhir iti

« yā pramānasya phala-bhūtā pramā-'khyasiddhir uktā, tayā puruṣasya
parināmā-'pattir » ity āçaukīyām tasyāḥ svarūpam āha

cid-avasāno bhogaḥ 104.

puruṣa-svarūpe cāitanye paryavasānam yasyāi, 'tādṛgo bhogaḥ siddhir ity arthah buddher bhogasya vyāvartanāya cid-avasāna iti, citah parināmitva-sadharmaṭvā-'di-ṣaṅkā-nirāsāyā 'vasāna-padam citāu bhogasya svarūpe paryavasatitvān na kāutasthyā-'di-hānir ity ācayah tathā hi pramānā-'khyā-vṛtty-ārūḍham prakṛti-puruṣā-'dikam prameyam vṛttyā saha puruse pratibumbitam sad bhāsate ato 'rtho-'parakta-vṛtti-pratibumbā-'vacchinnaṁ svarūpa-cāitanyam eva bhānam, puruṣasya bhogaḥ, pramānasya ca phalam iti. tataḥ ca pratibimba-rūpenā 'rtha-sambandhe dvāratayā vṛttinām karanatvam iti tad uktam Viṣṇupurāṇe

“grhītān indriyān arthān ātmane yah prayacchati,
antahkārana-rūpāya tasmāi viṣṭvā-'tmane nama” iti.

rājño hi karana-vargah svāmīne bhogyā-jātam samarpayati 'ti drṣṭam iti. bhoga-ṣabdā-'ithaḥ cā 'bhyavaharanam, ātmasāt-karanam iti yūvat sa ca dehā-'di-cetanā-'ntesu sādharānah, viṣesas tv ayam. aparināmitvāt puruṣasya viṣaya-bhogaḥ pratibumbā-'dāna-mātram, anyesām tu parināmitvāt pusty-ādir apī 'ti ayam eva ca parināma-rūpah pāramārthiko bhogaḥ puruse pratisidhyate “buddher bhoga ivā 'tmanī” 'ty-ādibhir iti mantav-yam

asmin sūtre puruṣasyā 'pi phala-vyāpyatā siddhā, cid-avasānatāyā evo 'bhaya-siddhitva-vacanād iti

« nanu kartuḥ eva loke kriyā-phala-bhogo drṣṭah; yathā samcarata eva samcāro-'ttha-duhkha-bhoga iti. tat katham buddhi-kṛta-dharmā-'di-phalasya sukhā-'dy-ātmikāyā artho-'parakta-buddhi-vṛtter bhogaḥ puruse ghaṭete » 'ty āṣaṅkāyām āha.

akartur api phalo-'pabhogo 'nnādyā-vat 105.

buddhi-karma-phalasyā 'pi vṛtter upabhogas tad-akartur api puruṣasya yuktah. annādyā-vat, yathā 'nya-kṛtasyā 'nnā-'der upabhogo rājño bhavati, tadvad ity arthah. avivekasya sva-svāmī-bhāvasya vā bhoga-niyāmakatvāt tu nā 'tiprasaṅgah sukha-dukkhā-'deh karma-phalatvam abhyupetya buddhi-gatam karma-phalam puruṣo bhuṅkta ity uktam.

idānīm puruṣa-gata-bhogasyāi 'va karma-phalatvam svikṛtya buddhi-karmanā puruṣa eva phalam utpadyata iti mukhya-siddhāntam āha

avivekād vā tat-siddheḥ kartuḥ phalā-'vagamah 106.

athavā kartuḥ phalam eva na bhavati, < sukham bhuñjīye > 'ty-ādī-kāmanābhir bhogasyāi 'va phalatvāt. ato bhoktr-nistham eva phalam bhavati ṣāstra-vihitam phalam anuṣṭhātārī 'ti qāstresu kartuḥ phalā-

'vagamas tu tat-siddher akartṛ-nisthāyā bhogā-'khyā-siddheḥ kartṛ-buddhā,
avivekād ity arthah. <yo 'ham karomi, sa evā 'ham bhūṅja> iti hi lāukikā-
'nubhava itī; yā ca <sukham me bhūyād> ity-ādi-kāmanā, sā <putro me
bhūyād> iti-vat phala-sādhana-tvenā 'vo 'papadyate bhogas tu nā 'nyasya
sādhanaṁ. atah sa eva phalaṁ iti mukhyāḥ siddhāntāḥ bhogasya puru-
sa-svarūpatve 'pi, vāṛṣeṣikānāṁ mate śrotā-vat, kāryatā bodhyā, sukhā-
'dy-avacchinna-citer eva bhogadvāt asmiṁś ca bhogasya phalātva-pakṣe
duḥkha-bhogā-'bhāva evā 'pavargo bodhyah. athavā bhogyatā-rūpa-svatva-
sambandhena sukha-duḥkhā-'bhāvayor eva phalatvam astu; tena samban-
dhena dhanā-'der iva sukhā-'der api purusa-nisthatvād iti

tad evaṁ pramānāni pramāna-phala-bhūtāṁ prameya-siddhum ca prati-
pādyā prameya-siddher api phalaṁ āha

no 'bhayam ca tattvā-'khyāne 107

pramānena prakṛti-puruṣayor tattvā-'khyāne tattva-sāksātkāre saty
ubhayam api sukha-duḥkhe na bhavataḥ, "vidvān haṣa-ṣokau jahātī"
'ti śruter, nyāyāc ce 'ty arthah

samksepato vivekenā 'numāptāu prakṛti-purusāu. tayoh prakṛti-
puruṣayor anumāne 'vāntara-viśeṣā itah param adhyāya-samāptim yāvad
vicāryāḥ, tatā ca 'dāu prakṛty-ādy-anumāneṣv anupalambha-bādhakam
apākaroti.

**visayo 'visayo 'py atidūrā-'der hāno-'pādānābhyām indriya-
sya 108**

indriyā-'nupalabhyatā-mātrāto ghatā-'dy-abhāva-vat pratyakṣena cār-
vākāḥ prakṛty-ādy-abhāvaḥ sādhyatūṁ na śakyate; yato vidyamāno
'py artha indriyānāṁ kāla-bhedena visayo 'viśayaś ca bhavati, atidūratvā-
'di doṣād, indriya-ghāte-'ndriya-grahābhyām ce 'ty arthah. sāmagrī-sam-
avadhāne saty anupalambhasyā 'vā 'bhāva-pratyakṣa-hetutā. prakṛty-ādy-
upalambhe tu vaksyamāna-pratibandhān na sāmagrī-samavadhānaṁ iti
bhāvah atidūrā-'dayaś ca doṣa viśasya kāṁkayā paigāṇitāḥ

"atidūrāt sāmīpyād indriya-ghātān mano-'navasthānāt
sāuksmyād vyavadhānād abhībhavāt samānā-'bhinūrāc ce" 'ti
samānā-'bhinūrāḥ sajātīya-samvalanaṁ, yathā mātṛṣe gavya-mūṣṭānāṁ mā-
hīsatvā-'grahanaṁ iti

«nanv atidūratvā-'disu madhye prakṛty-ādy-upalambhe kim prati-
bandhakam?» iti tatīā 'ha.

sāuksmyāt tad-anupalabdhiḥ. 109.

tayoh pūrvoktayoh prakṛti-puruṣayor anupalabdhiḥ tu sāuksmyād ity
arthah s tva i ca na nutvān viśva-vyapanāt nū pi duruhatva-

dikam, durvacatvat, kim tu pratyakṣa prama-pratibandhika jatiḥ. yoga-
ja-dharmasya co 'ttejakatayā prakṛti-purusā-'dīnām pratyakṣa-pramā bhava-
ti. jāti-sāmkaryam ca na doṣa-'vaham.

athavā niravayava-dravyatvam evā 'tra sūkṣmatvam, yoga-ja-dharma-
co 'ttejaka eve 'ti.

«nanv abhāvād evā 'nupalabdhī-sambhave kim-aitham sāukṣmyam
kalpyate? anyathā ca ṣaṣa-ṣrṅgā-'der api sāukṣmyād anupalabdhīḥ kim
na syād?» iti tatrā 'ha

kārya-darṣanāt tad-upalabdheḥ. 110

kāryā-'nyathā-'nupapattyā prakṛty-ādi-siddhāu satyām tesām sūkṣma-
tvam kalpyate anumānāt pūrvam ca sūkṣmatvā-'di-samṣayenā 'bhāvā-
'nirnayād anumānam upapadyata ity arthah.

atra cañkate.

vādi-vipratipattes tad-asiddhir iti cet, 111

«nanu kāryam ced utpatteh prāk siddham syāt, tadā tad-ādharatayā
nityā prakṛtiḥ setsyati, kārya-sāhityenāi 'va kāranā-'numānasya vaksya-
mānatvāt vādi-vipratipattes tu sat-kāryasyāi 'vā 'siddhir» iti yadī 'ty
arthah.

abhyupetya pariharati

tathā 'py ekatara-drṣtyāi 'katara-siddher nā 'palāpah. 112

mā stu sat kāryam, tathā 'py ekatarasya kāryasya drṣtyā 'nyatarasya
kāranasya siddher apalāpo nā 'sty eve 'ti nityam kāraṇam siddham eva
tata eva ca parināminah sakāṣād aparināmitayā purusasya vivekena
mokso-'papatir ity arthah.

anenāi 'vā 'bhyupagama-vādena vāiṣeṣikā-'dy-āstika-ṣāstram pravartate.
ato na sat-kārya-vādi-ṣrutī-smṛti-virodhe 'pi tesām aṅgā-'ntareṣv aprāmā-
nyam iti mantavyam

paramā-'rthataḥ parihāram āha:

trividha-virodhā-'patteḥ ca 113

sarvam kāryam trividham sarva-vādi-siddham: atītam anāgatam var-
tamānam iti. tatra yadī kāryam sadā san ne 'syate, tadā trividhatvā-
'nupapattih, atītā-'di-kāle ghatā-'dy-abhāvena ghatā-'der atītā-'di-dharma-
katvā-'nupapatteḥ, sad-asatoḥ sambandhā-'nupapatteḥ, kim ca pratiyogitva-
sya pratiyogi-svarūpatve tad-dosa-tādavasthyāt. abhāva-mātra-svarūpatve
patā-'dy-abhāvo ghatā-'dy-abhāvah syāt, abhāvatvā-'viṣeṣāt; abhāveṣv api
svārūpato viṣeṣā-'ṅgikāre cā 'bhāvatvasya paribhāṣā-mātratva-prasaṅgāt
«atha pratiyogy evā 'bhāva-viṣeṣaka» iti cen, na asataḥ pratiyoginah

prāg-abhāvā- dīṣṇ viṣesakatvā-'sambhavād iti tasmān nityasyāi 'va kārya-
 syā 'tītā-'nāgata-vartamānā-'vasthā-bhedā eva vaktavyāḥ. <ghato 'tīto>
 <ghato vartamāno> <ghato bhaviṣyann> iti pratyayānām tulya-rūpatāu-
 'cityāt; na tv ekasya bhāva-viśayatvam anyayoḥ cā 'bhāva-viśayatvam iti
 te evā 'tītā-'nāgatatve avasthe dhvansa-prāgabhāva-vyavahāram janayataḥ,
 tad-atirikṭā-'bhāva-dvaye pramānā-'bhāvād iti dik; adhikam tu Pātāñjale
 drastavyam.

evam atyantā-'bhāvā-'nyo-'nyū-'bhāvāv apy adhikarāna-svarūpāv eva.
 na cā « 'vam pratiyogi-sattā-kāle 'py adhikarāna-svarūpā-'napāyād atyantā-
 'bhāva-pratyaya-prasaṅga » iti vācyaṃ, parāṃr api pratiyogimatī deḥ tad-
 atyantā-'bhāvā-'nāgikārāt; pratiyogi-sambandhasyā 'tītā-'nāgatā-'vastha-
 yor eva sāmāyikā-'tyantā-'bhāvatva-sambhāvāc ca tasmān nā 'smat-sid-
 dhānte 'bhāvo 'trikṭaḥ kim ca <ghato dhvasto> <ghato bhāvī> <nā 'yam
 ghaṭo> <ghaṭo 'tra nā 'stī> ty-ādi-pratyaya-niyāmakatayā kimcid-vastv-
 ākāṅksāyām tad bhāva-rūpam eva kalpyate lāghavāt abhāvasyā 'drśasya
 kalpane gāuravād iti mantavyam

itaḥ ca sat-kārya-siddhiḥ ity āha .

nā 'sad-utpādo, nr-ṣrṅga-vat. 114

nara-ṣrṅga-tulyasyā 'sata utpādo 'pi na sambhavatī 'ty arthah.

atra hetum āha .

upādāna-niyamāt. 115.

midy eva ghaṭa utpadyate, tantusv eva paṭa ity evam kāryānām
 upādāna-kāranam prati niyamo 'sti sa na sambhavatī; utpatteh prāk
 kārane kāryā-'sattāyām hi na ko 'pi viṣeso 'sti, yena kameid evā 'santam
 janayen, nā 'ntaram iti. viṣeṣā-'nāgikāre ca bhāvatvā-'patter gatam asattayā
 sa eva ca viṣeso 'smābhiḥ kāryasyā 'nūgatā-'vasthe 'ty ucyaṭa iti etena,
 yad vāṣeṣikāḥ prāg-abhāvam eva kāryo-'tpatti-niyāmakam kalpayanti, tad
 apy apāstaṃ; abhāva-kalpanā-'pekṣayā bhāva-kalpane lāghavāt; bhāvānām
 drstatvād anyā-'napekṣatvāc ca kim cā 'bhāvesu svato viṣeṣo bhāvatvā-
 'pattih, pratiyogi-rūpa-viṣeṣaḥ ca pratiyogy-asattā-kāle nā 'sti. ato 'bhāvā-
 nām aviṣeṣitatayā na kāryo-'tpattāu niyāmakatvam yuktam iti.

upādāna-niyame pramānam āha .

sarvatra sarvadā sarvā-'sambhavāt. 116.

sugamam upādānā-'niyame ca sarvatra sarvadā sarvam sambhaved ity
 ācāyah.

itaṣ ca na sad utpāda ity āha

çaktasya çakya-kāraṇāt 117

kārya-çakti-mattvam evo pādāna-kāraṇatvam. anyasya durvacatvāt; lāghavāc ca. sā çaktiḥ kāryasyā 'nāgatā'-vasthāi ve 'ty atah çaktasya çakya-kārya-kāraṇān nā 'sata utpāda ity arthah.

itaṣ ca

kāraṇa-bhāvāc ca 118.

utpatteḥ prāg api kāryasya kāraṇā-'bhedaḥ çrūyate; tasmāc ca sat-kārya-siddhyā nā 'sad-utpāda ity arthah kāryasyā 'sattve hi sad-asator abhedā-'nupapattiḥ iti

utpatteḥ prāk kāryānām kāraṇā-'bhede ca çrutayah. "tad dhe 'dam tarhy avyākrtam āsīt," "sad eva, sāumye, 'dam agra āsīt," "tama eve 'dam agra āsīt," "āpa eve 'dam agra āsur" ity-ādyāḥ

çāṅkate:

na bhāve bhāva-yogaç cet, 119.

«nanv evam kāryasya nityatve satī bhāva-rūpe kārye bhāva-yoga utpatti-yogo na sambhavatī; asataḥ sattva evo 'tpatti-vyavahārād » iti ced ity arthah

pañharatī.

nā, 'bhivvyakti-nibandhanāu vyavahārā-'vyavahārāu 120

kāryo-'tpatter vyavahārā-'vyavahārāu kāryā-'bhivvyakti-nimittakāu: abhivvyakta utpatti-vyavahāro, 'bhivvyakty-abhāvāc co 'tpatti-vyavahārā-'bhāvah; na tv asataḥ sattaye 'ty arthah.

abhivvyaktiṣ ca na jñānam, kim tu vartamānā-'vasthā. kāraṇa-vyāpāro 'pi kāryasya vartamāna-laksana-paṇināmam eva janayati sataṣ ca kāryasya kāraṇa-vyāpārād abhivvyakti-mātram loka 'pi dīṣtam; yathā çilā-madhyastha-pratimāyā lāṅgika-vyāpārenā 'bhivvyakti-mātram, tila-stha-tālasya ca nispīdanena dhānya-stha-tandulasya cā 'vaghātene 'ti tad uktam Vāsisṭhe.

"susuptā- vasthayā cakra-padma-rekhāḥ çilo-'dare

yathā sthītāç, cīter antas tatthe 'yam jagad-āvalī" 'ti.

prakṛti-dvāreṇa 'ty arthah

«nanu bhavatū 'tpatteḥ prāk sato yathā-katham-cid utpattih, nāças tv anādi-bhāvasya katham syād' » ity ākāṅksāyām āha:

nāçah kāraṇa-layah. 121.

lū çlesana ity Anuçāsanāl layah sūkṣmatayā kāraṇeṣv avibhāgaḥ. sa evā 'tītā-'khyo nāça ity ucyata ity arthah anāgatā 'khyas tu layah prāg

abhāva ity ucyata itī ṣeṣah līna-kārya-vyaktes tu punar abhivvyaktir nā 'sti; pratyabhijñā-'dy-āpattyā Pātāñjale nirūkr̥tatvāt, pareṣām iva 'smākam apy anāgatā-'vasthāyāḥ prāg-abhāvā-'khyāyā abhivvyakti-hetutvāc ce 'ti «nanv alītam apy astī 'ty atra kim pramānam» na hy anāgata-sattāyām iva ṣṛuṭy-ādayo 'tīta-sattāyām api sphuṭam upalabhyanta» iti. māi 'vam! yogi-pratyaksatvā-'nyathā-nupapattyā 'nāgatā-'tītayo ubhaya eva sattva-siddheh; pratyaksa-sāmānye viśayasya hetutvāt; anyathā vartamānasyā pi pratyaksenā 'siddhy-āpatteh tasmād dhūyām āutsaṅgika-prāmānyenā 'sati bādhake yogi-pratyaksenā 'tītam apy astī 'ti siddhyati yoginām atīta-nāgata-pratyakse ca ṣṛuṭi-smṛti-'tibhāsā-'dikam pramānam Yogavāittike prapañcitam itī dik tad evam abhivvyakti-layābhyām kāryānām utpattināṣa-vyavahānāv uktāu.

«nanv abhivvyakti apī pūrvam satī vā 'satī vī' ādye kāraṇa-vyāpārāt prāg api kāryasyā 'bhivvyaktyā sva-kārya-janakatvā-'pattih kāraṇa-vyāpāraḥ ca viphalah, antye cā 'bhivvyaktāv eva sat-kārya-siddhānta-ksatih; asatyā evā 'bhivvyakter abhivvyakty-aṅgikānūd» itī atīta 'cyate kāraṇa-vyāpārāt prāk sarva-kāryānām sad-asattvā-'bhyupagameno 'kta-vikalpā-'navakācāt, ghata-vat tad-abhivvyakter apī vartamānā-'vasthāyā prāg-asattvena tad-asattā-nivṛtṭy-artham kāraṇa-vyāpārā-'peksanāt, anāgatā-'vasthāyā ca sat-kārya-siddhāntasyā 'ksateh. «nanv ekadā sad-asattvayor virodha» itī cet, prakāra-bhedasyo 'ktatvāt «nanv evam apī prāg-abhāvā-'naṅgikāreṇa prāg-asattvam eva kāryānām duivacam» itī māi 'vam! avasthānām eva parasparā-'bhāva-rūpatvād itī

«nanu sat-kārya-siddhānta-raksā-'tītham abhivvyakter apy abhivvyaktir estavyā, tathā cā 'navasthe» 'ty ācāṅkīā 'ha

pāramparyato 'nvesanā, bijā-'ñkura-vat 122.

pāramparyataḥ paramparā-rūpenāi 'vā 'bhivvyakter anudhāvanatī kar-tavyam; bijā-'ñkura-vat prāmāṇikatvena cā 'svā adosatvād ity arthah bijā-'ñkura-abhyām cā 'trā 'yam eva viṣeṣo, yad bijā-'ñkura-sthale kramika-paramparayā 'navasthā, 'bhivvyaktāu cā 'ka-kālīna-paramparaye 'ti. prāmāṇikatvam tu tulyam eve 'ti. sarva-kāryānām svarūpato nityatvam avasthābhīr vinācṛitvam ce 'ti Pātāñjala-bhāṣye vadadbhī Vyāsa-devār apī 'yam anavasthā prāmāṇikatvena svīkr̥te 'ti

atra ca bijā-'ñkura-dīrṣṭānto loka-dīrṣṭyo 'panyastah; vastutas tu janma-karmā-'di-vad ity atīti 'va tātparyam tena bijā-'ñkura-pravūhasyā 'di-saṅgū-'vadhikatvenā 'navasthā-vinahe 'pi na ksatīh. ādi-sarge hi vrksam vinā 'va bijam utpadyate Hiranyagarbha-samkalpena tac-chauṇā-'dibhya itī ṣṛuṭi-smṛtyol- prasiddham

yatha hi padapo mula-skandha-śakha- li-samyutah
adī bījat prabhavat bījany anyan vai tata

iti Viṣṇupurāṇa- di-vākyaṁ itī

vastutas tv anavasthā 'pi nā stī 'ty āha.

utpatti-vad vā 'dosah. 123.

yathā ghaṭo'tpattē utpattih svarūpam eva vāṇesikā-'dibhir asad-
utpāda-vādibhir iṣyate lāghavāt, tathāi 'vā 'smābhū ghaṭā- bhivyakter apy
abhivyaktih svarūpam eva 'ṣṭavyā lāghavāt ata utpattāv vā 'bhivyaktāv
api nā 'navasthā-dosa ity arthah « athāi 'vam abhivyakter abhivyakty-
anāṅgikāre kāraṇa-vyāpārāt prāk tasyāḥ sattvā-nupapattyā sat-kārya-
vāda-ksatī » itī cen, na, asmin pakṣe sata evā 'bhivyaktir ity eva sat-
kārya-siddhānta ity ācayāt. abhivyakteḥ cā 'bhivyakty-abhāvena tasyāḥ
prāg-asattve 'pi nā 'sat-kārya-vādatvā-'pattih. « nanv evam mahad-ādīnām
eva prāg-asattvam iṣyatām kim abhivyakty-ākhyā-'vasthā-kalpanene? » 'tī
cen, na; “ tad dhe 'dam taihy avyāktam āsīd ” ity-ādī-ṣrutabhir avyaktā-
'vasthayā satām eva kāryānām abhivyakti-siddheḥ « tathā 'py abhivyakteḥ
prāg-abhāvā-'di-svikārā-'pattir » itī cen, na; tīrṇām anāgatā-'dy-avasthānām
anyo-'nvasyā 'bhāva-rūpatayo 'ktatvāt; tādiṣṭā-'bhāva-uvittiyāi 'va ca kāra-
ṇa-vyāpāra-sūphalyā-'di-sambhavāt ayam eva hi sat-kārya-vādīnām asat-
kārya-vādibhyo viṣeso, yat tām ucyamānau prāgabhāva-dhvansāu sat-
kārya-vādibhir kāryasyā 'nāgatā-'tītā-'vasthe bhāva-rūpe procyete. varta-
mānatā-'khyā cā 'bhivyakty-avasthā ghaṭād vyatirikte 'ṣyate, ghaṭā-'der
avasthā-traya-vattvā-'nubhavād itī anyat tu sarvam samānam; ato nā 'sty
asmāsv adhika-ṣaṅkā-'vakāṣa itī dik

“kārya-daṁṣanāt tad-upalabdher” itī sūtrenā kāryena mūla-kāraṇam
anumeyam ity uktam. tatra kiyat-paryantam kāryam ity avadhārayitum
sarva-kāryānām sādharṇyam āha.

hetumad anityam avyāpi sakriyam anekam ācṛitam lūgam 124

kāraṇā-'numāpakatvāl laya-gamanād vā 'tra lūgam kārya-jātam; na
tu mahat-tattva-mātram atra vivakṣitam. hetumattvā-'dīnām akhila-kārya-
sādhāranyāt.

“hetumad anityam avyāpi sakriyam anekam ācṛitam lūgam
sāvayavam para-tantram vyaktam, viparītam avyaktam ”

iti Kārikāyām apy etad eva vyaktā-'khyam sarvam kāryam eva lūgam ity
uktam. tathā ca tal lūgam hetumattvā-'di-dharmakam itī vākya-'īthah
tatra hetumattvam kāraṇavattvam; anityatvam vinācītā; pradhānasya yā
vyāi 'tā ī ūrvoktā, tad vāparītyam avyāp'tvam sakriyatvam adhyavasāyā-

'di-rūpa-miyata-kārya-kāritvam pradhānasya tu sarva-kriyā-sādhāraṇyena. kāranatvān na kāryāni-'kadeṣa-mātra-kāritvam. na ca kriyā karmāni 'va vaktum śakyate; prakṛti-ksobhāt sṛṣṭi-śiṣṭyāvanena prakṛter api karmavattayā 'tra śakriyatvā-'patter iti anekatvam sarga-bhedena bhinnatvaṇi, sarga-dvayā-'sādhāraṇyam iti yāvat, na punah sa-jātiyā-'neka-vyaktikatvam, prakṛtāv ativyāpteh; prakṛter api sattvā-'dy-aneka-rūpatvāt, "sattvā-'dīnām a-tad-dharmatvam, tad-rūpatvād" ity āgāmi-sūtrād iti ācṛitatvam cā 'vayavesv iti.

kārya-kāranayor bhede hetumatvā-'di siddhyatī 'ty atah kāranā-'tirikta-kārya-siddhāu pramāṇāny āha:

āñjasyād abhedato vā guna-sāmānyā-'des tat-siddhiḥ, pradhāna-vyapadeṣād vā 125

tat-siddhiḥ, līṅgā-'khyā-kāryasya kāranā-'tīrekataḥ siddhiḥ, kva-cid āñjasyāt pratyaksata evā 'nāyāsenā bhavati; yathā sthāulyā-'dīnā dharma-mena tantv-ādibhyah paṭādīnām. kva-cid ca guna-sāmānyā-'der abhedato guna-sāmānyā-'dy-ātmakatvena līṅgenā 'numānena bhavati; yathā 'dhyavasāyā-'di-guṇā-'tmakatva-rūpena kāraṇa-vāidharmyena mahad-ādīnām, yathā ca mahā-prthivītvā-'di-sāmānyā-'tmakatā-rūpena tanmātrā-vāidharmyena prthivy-ādīnām. kva-cit tv ādi-śabda-gīhītena karmā-'dy-ātmakatā-vāidharmyena, yathā sthūā-'vayavebhyo 'tīrktasya cañcalā-'vayavināḥ

tathā pradhāna-vyapadeṣāt pradhāna-ḥruṭer api kāranā-'tirikta-kārya-siddhir bhavati; pradhīyate 'smiṇ hi kārya-jātam iti pradhānam ucyate. tac ca kārya-kāranayor bheda-'bhedaū vinā na ghaṭate, atyantā-'bhede svasyā 'dhāratvā-'sambhavād ity arthah

kāryānām sādharṇya-rūpam laksanam kāranā-'tirikta-kāryeṣu pramānam ca sūtrābhyām darśitam idānīm kārya-sadharmakatayā kāranā-'numānāya kārya-kāranayor api sādharṇyam praḍarśayati:

triguṇā-'cetanatvā-'di dvayoh. 126

dvayoh kārya-kāranayor eva trigunatvā-'di-sādharṇyam ity arthah. ādi-śabda-grāhyāḥ ca Kārikāyām uktāḥ:

"triguṇam aviveki viśayaḥ sāmānyam acetanam prasava-dharmi vyaktam, tathā pradhānam, tad-viparītas tathā ca pūmān" iti.

trayaḥ sattvā-'di-dvaya-rūpā guṇā atra santi 'ti triguṇam tatra mahad-ādīṣu kāraṇa-rūpena sattvā-'dīnām avasthānam, guṇa-traya-samūha-rūpena tu pradhāne sattvā-'dīnām avasthānam vane viksavad evā 'vagantavyam. athavā sattvā-'di-śabdena sukha-duḥkha-mohānām api vacanāt kārya-kāranayos trigunatvam samāñjasam iti aviveki-viśayo 'jñāu eva dīḡyam, bhogyam iti yāvat aviveki ca viśayaḥ ce 'ti tac-chede tv avivekitva i

sambhūya-karītvam, viśayatvam tu bhogyatvam eva. samānyam sarva-purusa-sādhāranam, purusa-bhede 'py abhinnaṁ ity yāvat, prasava-dharmi parināmi; vyaktam kāryam; pradhānam kāraṇam ity arthah.

kārya-kāraṇayor anyo-'nya-vāidharmyam api Kārikayā darśitam :

“hetumad anityam avyāpi sakriyam anekam ācṛitam liṅgam
sāvayavam para-tantram vyaktam, viparītam avyaktam ” iti.

atrāi 'katvam sarga-bhede 'py abhinnaṁ. atah prakṛter aneka-vyakti-
katve 'pi nāi 'katva-ksatih

“mahāntam ca samāvṛtya pradhānam samavasthitaṁ ;
anantasya na tasyā ntaḥ samkhyānam cā 'pi vidyata ”

iti Viśnupurāṇenā 'samkhyeyatā-vacanāt tu pradhānasya vyakti-bahutva-
siddhir iti.

pradhānā-'khyānām jagat-kāraṇa-guṇānām anyo-'nya-vivekāya tesām
avāntaram api vāidharmyam siddhāntayati, vividha-jagat-kāraṇatvo-'pa-
pattaye ca ; na hy eka-rūpāt kāraṇād vicitra-kāryāṇu sambhavanti 'ti .

prīty-aprīti-viśādā-'dyāir guṇānām anyo-'nyam vāidharmyam
127.

guṇānām sattvā-'di-dravya-trayānām anyo-'nyam sukha-duḥkhā-'dyāir
vāidharmyam, kuryeṣu tad-darśanād ity arthah sukhā-'dikam ca ghatā-
'der api rūpā-'di-vad eva dharmo, 'ntahkarano-'pādānatvād anya-kāryānām
ity uktam atā 'di-ṣabda-grāhyāḥ Pañcaṅkṣā-'cāryāṇu uktā, yathā : sat-
tvam nāma prasāda-lāghavā-'bhīṣvaṅga-prīti-titiksā-santosā-'di-rūpā-'nanta-
bhedaṁ. samāsataḥ sukhā-'tmakam ; evam 120 'pi ṣoḍā-'di-nānā-bhedam,
samāsato duḥkhā-'tmakam ; evam tamo 'pi nīdā-'di-nānā-bhedam. samāsato
mohā-'tmakam iti

atra prīty-ādīnām guṇa-dharmatva-vacanād āgāmi-sūtre ca laghutvā-
'dei vakṣyamānatvāt sattvā-'dīnām dravyatvam siddham sukhā-'dy-ātma-
katā tu guṇānām, manasah samkalpā-'tmakatā-vad, dharma-dharmy-abhedād
evo 'papadyate ; na tu vāṇesiko-'ktāḥ sukhā-'daya eva sattvā-'di-guṇā ity
sattvā-'di-trayam api pratyekam vyakti-bhedād anantam ; anyathā hi vibhu-
mātratve guṇa-vimarda-vāicitryāt kārya-vāicitryam ity siddhānto no 'pa-
padyate, vimarḍe 'vāntara-bhedā-'sambhavāt

guṇānām sattvā-'dīnām ekāika-vyakti-mātratve vṛddhi-hiṁsā-'dikam
no 'papadyeta, tathā paricchinnaṁ ca tat-samūha-rūpasya pradhānasya
paricchinnaṁ 'pattiyā ṣṛuṭi-smṛti-siddham ekadā 'samkhyā-brahmāndā-'di-
kam no 'papadyeta ato 'samkhyatve guṇānām tritva-samkhyo-'papāda-
nūya vivekā-'dy-artham ca tesām sādharma-vāidharmye pratipādayati

laghv-ādi-dharmāḥ sādharṁyam vāidharṁyam ca guṇānām.

128

ayam arthah: laghv-ādi 'ti bhāva-pradhāno nūdeṣah laghutvā-'di-dharmena sarvāsām sattva-vyaktīnām sādharṁyam vāidharṁyam ca rajas-tamobhyām tathā ca prthivī-vyaktīnām prthivītvēna va sattva-vyaktīnām ekajātiyatayā 'katā, sajātiyo-'pastambhā-'dinā vṛddhi-hrāsā-'dikam ca yuk-tam ity āḥayah. evam cañcalatvā-'di-dharmena sarvāsām rajo-vyaktīnām sādharṁyam sattva-tamobhyām ca vāidharṁyam. ṣeṣam pūva-vat. evam gurutvā-'di-dharmena sarvāsām tamo-vyaktīnām sādharṁyam sattva-rajo-bhyām vāidharṁyam ṣeṣam pūva-vat iti. vāidharṁyasya prāg evo 'ktatayā 'tra punar-vāidharṁya-kathanam sampātā-'yātam — atra < vāidharṁyam ve > 'ti pāṭhah prāmāṇika eve ti.

atra sūtre sattvā-'dinām kāraṇa-dīvyānām pratyekam aneka-vyakti-katvam siddham, anyathā laghutvā-'dinām sādharṁmyatvā-'nupapattēh, samānānām dharmasyā 'va sādharṁmyatvāt na ca «kārya-sattvā-'dinām anekatayā laghutvā-'dikam sādharṁyam syād» iti vācyaḥ; triguṇā-'tma-katvena ghatā-'dinām apī kārya-sattvā-'di-nūpatayā laghutvā-'dinām sattvā-'di-sādharṁmyatvā-'nupapattēh tasmāi kāraṇa-guṇānām evā 'tra sādharṁyā-'dikam ucyaṭa iti. sattvā-'dinām laghutvā-'dikam eo 'ktam Kārikayā.

“sattvam laghu prakāṣakam istam, upaṣṭambhakam caḥ ca rajah, guru varanakam eva tamah; pradīpa-vac cā 'tthato vṛttir” iti.

arthatah puruṣārtha-nimittāt.

«nanv evam mūla-kāraṇasya paricehunnā-'saṁkhyā-vyaktikatve vāḥṣe-sika-matād atra ko viṣeṣa?» iti cet, kāraṇa-dīvyasya ṣabda-sparṣā-'di-rāhit-yam eva,

“ṣabda-sparṣa-vihīnam tad rūpā-'dibhir asamyutam,
triguṇam taj jagad-yonir an-ādi-prabhavā-'pyayam”

iti Viṣṇupurāṇā-'dibhyah. etac ca Pātañjale 'smābhīh prapañcitam.

«nanu mahad-ādīnām svarūpatāh siddhāv apī tesām pratyakseno 'tpatty-adarṣanāt kāryatve nā 'sti pramāṇam, yena tesām hetumattvam sādharṁyam syāt.» tatiā 'ha:

ubhayā-'nyatvāt kāryatvam mahad-āder, ghatā-'di-vat. 129.

mahad-ādi-pañca-bhūtā-'ntam vivādā-'spadam tāvan na puruṣo, bhogya-tvāt, nā 'pī prakṛtiḥ, moksā-'nyathā-'nupapattiyā vināṣitvāt atah prakṛti-puruṣa-bhūnam tad-bhūnatvāc ca kāryam ghatā-'di-vat ity arthah.

«nanu vikāra-ṣakti-dāhā-'dinām 'va moksā-'dy-upapattēh vināṣitvam ap tesām asid dham» ty āḥah kṛtā 'kāryatve l tv-arthanāma

parimāṇat. 130

paricchinnavād dāṇḍikā-'bhāva-pratīyogitā-'vacchedaka-jātimattvād ity arthah tena guna-vyaktinām kīyatīnām paricchinnavatve 'pi na tatra vy-abhucārah.

kim ca

samanvayāt 131.

upavāsā-'dīnā kṣīnam hi buddhy-ādi-tattvam annā-'dibhiḥ samanvayena samanugatena punar upacīyate atah samanvayāt kāryatvam un-nīyata ity arthah nityasya hi mravayavatayā 'vayavā-'nupraveṣa-rūpaḥ samanvayo na ghaṭata iti samanvaye ca ṣṛuṭiḥ pramānam manaḥ prakṛtya "evam te, sāumya, sodaṇānām kalānām ekā kalā 'tūṣṭā 'bhūt, sā 'nneno 'pasamālutā prājvālīd" iti, Yoga-sūtram ca "jāty-antara-parināmāḥ prakṛty-āpūrād" iti.

kim ca.

çaktitaç ce 'ti. 132.

kāranataç ce 'ty arthah purusasya yat kāranam, tat kāryam, caksur-ādi-vad itī bhāvah. puruse sāksūd visayā-'ipakatvam prakṛter nā 'stī 'ti prakṛtya na kāranam itī ato mahat-tattvasya kāranatayā kāryatve siddhe sutaiām anyeṣām api kāryatvam — itī-çabdaç ca hetu-varga-samāpti-sūcanā-'rthah

yadī ca mahad-ādi-madhye kimcid akāryam svīkṛiyate, tadā 'pi tad eva prakṛtiḥ puruso ve 'ti siddham naḥ samīhitam. prakṛty-purusau pra-sādhya parināmitvā-'parināmitvābhyām vivektavyāv ity atrai 'vā 'smākam tātparyād ity āha.

tad-dhāne prakṛtiḥ puruso vā 133.

tad-dhāne kāryatva-hāne yadī parināmī, tadā prakṛtiḥ; yadī vā 'parināmī bhoktā, tadū puruso ity arthah

«nanu nityam apy ubhaya-bhinnam syāt?» tatrā 'ha:

tayor anyatve tucchatvam 134

akāryasya prakṛty-puruṣa-bhinnatve tucchatvam ṣaṣa-ṣṛṅgā-'di-vat, pramānā-'bhāvāt, akāryam hi kāranatayā vā bhoktrtaya vā sīdhyati, nā 'nyatthe 'ty arthah.

tad evam mahad-ādīḥsu kāryatvam prasādhya sāmpratam tāḥ prakṛty-anumāne 'nuktaṁ viçesam āha:

kāryāt kāranā-'numānam, tat-sāhityāt. 135.

kāryān mahat-tattvā-'der līṅgāt sāmānyato dīṣṭam kāranā-'numānam yad uktaṁ, tat tātasīhya-nivṛttaye tat-sāḥ tyāt kārya-sāhityenā 'va kartav

yam, sad eva, saumye, dam agra asit, tama eve dam agra asid ity ādi-ṣṛuṭy-anusārit tad yathā mahad-ādikam svo-'pahita-trigunā-'tmaka-vastū-'pādānakam, kāryatvāt; ṣilā-madhyā-sthā-pṛatimā-vat tālū-'di-vac ce 'ty arthah atra 'nukūla-tarkah pīṅ eva darśitah

tasyāḥ prakiteḥ kāryād vāidharmyam vivekā-'itham āha:

avyaktam trigunāl līṅāt 136

abhivyaktāt trigunān mahat-tattvād api mūla-kāianam avyaktam sūkṣmam; mahat-tattvasya hi sukhā-'diḥ gunah sāksāt kriyate, prakṛteḥ ca guṇo 'pi na sāksāt kriyata iti pradhānam paramā-'vyaktam, mahat-tattvam tu tad-apeksayā vyaktam ity arthah.

«nanu parama-sūkṣmam cet, tathā tasyā 'palāpa evo 'eta?» ity ākāṅkṣyām pūrvoktam smārayati.

tat-kāryatas tat-siddher nā 'palāpah 137.

sugamam

prakṛty-anumāna-gatā viśeṣā vistarato vicāritāḥ; itah param adhyāya-samāpti-paryantam puruṣā-'numāna-gatā viśeṣā vicāryāḥ tatra kamecānā 'dāu viśeṣam āha.

sāmānyena vivādā-'bhāvād dharma-van na sādhanam 138

yatra vastuni sāmānyato vivādo nā 'sti, na tasya svarūpatāḥ sādhanam apeksyate, dharmasye 've 'ty arthah. ayam bhāvah: yathā prakṛteḥ sāmānyenā 'pi sādhanam apeksitam, dharmīṇy api vivūdāt, nā 'vam puruṣasya sādhanam apeksitam; cetanā-'palāpe jagad-āndhya-prasaṅgato bhoktāry aham-padārthe sāmānyato bāuddhānām 'py avivūdāt. dharmā iva, dharmo hi sāmānyato bāuddhānām api svīkṛyate taptā-ṣilā-'rohanā-'disu dharmatvā-'bhyupagamāt atah puruṣe viveka-nityatvā-'di-sādhana-mātram anumānam kāryam iti.

“samhata-parārthatvāt puruṣasye” 'ty-ukta-sūtreṇā 'pi vivekā-'numānam evā 'bhīpretam, na tu tatra puruṣasya sarvathā 'vā 'pratyaksatvam abhīpretam iti tatra cā 'dāu viveka-pratijñā-sūtram.

ṣarirā-'di-vyatiriktaḥ pumān 139

ṣarirā-'di-prakṛty-antam yac catu-viṅśati-tattvā-'tmakam vastu, tato 'tiriktaḥ pumān bhokte 'ty arthah. bhoktṛtvam ca dyaṣṭṛtvam iti.

atra hetūn āha sūtrāḥ.

samhata-parārthatvāt 140.

yataḥ sarvam samhatam prakṛty-ūlikam parārtham bhavati, ṣayyā-'di-vat ito 'samhataḥ samhata-dehū-'līltyaḥ paraḥ puruṣaḥ s'īhyatī 'ty

arthah ayam ca hetuh "samhata-pariāthattvāt purusasye" 'ty atra vyākhyātaḥ uktasyā 'pi hetoh punar-upanyāso hetu-varga-samkalanā-rthah

kim ca

triguṇā-'di-viparyayāt 141

sukha-duḥkha-mohā-'tmakatvā-'di-vāiparītyād ity arthah ṣaṭirā-'dīnām hi yah sukhā-'dy-ātmaakatvam dharmah, sa sukhā-'di-bhoktari na sambhavadati; svayam sukhā-'di-grahane karma-kartr-virodhāt, dharmi-puraskārenā va sukhā-'dy-anubhavād iti «nanu buddhi-vrtti-pratibimbam svasukhā-'dikam purusena grhyatām, sva-vad» iti cen, na, evam satī buddheḥ eva sukhā-'di-kalpanāu-'cītyāt purusa-gata-sukhā-'der buddhau pratibimbakalpane gauravāt «akam sukhī duḥkhī mūdha» ity-ādi-pratyayās tu na puruse sukhā-'di-sādhakāḥ, tat-svāmītenā 'py upapatteḥ; buddheḥ sukhā-'di-mattvenā 'py upapatteḥ ca lāukikyām hy aham-buddhāv avaḥyam buddhiḥ api viśayah; mithyājñāna-vāsanā-'di-rūpa-dosā-'navrteḥ; tat-pratibimba-kalpanāyām ca gauravād iti.

ādi-ṣabdena cā 'tra "triguṇam aviveki viśaya" iti Kāriko-'ktā-'viveki-tvā-'dayo grāhyāḥ, tathā rūpā-'dayah ṣaṭirā-'di-dharmā grāhyāḥ

kim ca:

adhiṣṭhānāc ce 'ti 142.

bhoktur adhiṣṭhātṛtvāc cā 'dhiṣṭheyebhyaḥ prakṛty-antebhyaḥ 'tṛiktate 'ty arthah adhiṣṭhānam hi bhoktuh samyogah, sa ca prakṛty-ādīnām bhoga-hetu-parināmesu kāraṇam, "bhoktur adhiṣṭhānād bhogā-'yatana-numānam" iti vakṣyamāna-sūtrāt samyogaḥ ca bhede saty eva bhavadati 'ti bhāvah. — ity-ṣabdo hetu-samāptau.

uktā-'numāne 'nukūla-tarkam pradaśayati sūtrābhyām:

bhoktr-bhāvāt. 143

yadā hi ṣaṭirā-'di-svarūpa eva bhoktā syāt, tadā bhoktrtvam eva vyāhanyeta; karma-kartr-virodhāt; svasya sāksāt sva-bhoktrtvā-'nupapattē ity arthah anupapattiḥ ca pūrvam eva vyākhyātā atra sūtre puruṣasya bhogah svikṛtiḥ iti smṛtavyam; aparināmanaḥ ca puruṣasya bhogaḥ "cid-avasāno bhoga" ity atra vyākhyātaḥ.

kim ca:

kāivalyā-'rtham pravṛtteḥ ca 144

ṣaṭirā-'dikam eva ced bhoktr syāt, tadā bhoktuh kāivalyā-'rtham duḥkhā-'tyanto-'chedā-'rtham kasyā-'pi pravṛttau no 'papadyeta, ṣaṭirā-'dīnām v naḥ tvat prakṛteḥ ca dharmā-grāhaka-mānena duḥkha-svābhāvya-

siddhyā kāvalyā-'sambhavāt; na hi svabhāvasyā 'tyanto-chedo ghatat
ity arthah

atra 'kāvalyā-rtham prakīrteḥ' iti sūtra-pāṭhah prāmāṇikatvād upek-
sanīyah;

“samghāta-parārthatvāt trigunā-'di-viparyayād adhīsthanāt
puruṣo 'sti bhoktr-bhāvāt kāvalyā-'rtham pravṛtteḥ ce”

'ti Kārikātaḥ 'kāvalyā-'rtham pravṛtteḥ ce' 'ti pāṭhāt, arthā-'samgate-
ce 'ti

catur-viṇṣatī-tattvā-'trikṛtatayā puruṣaḥ sādhitah, idānīm puruṣa-gato
viṣeso viveka-sphuṭī-karanāyā 'numīyate:

jada-prakāṣā-'yogāt prakāṣah 145.

vāiṣeṣikā āhuh: «prāg aprakāṣa-rūpasya jadasyā 'tmano manah-
samyogāḥ jñānā-'khyah prakāṣo jāyate» iti. tan na, loke jadasyā 'prakā-
ṣasya lostā-'deh prakāṣo-'tpattv-adarśanena tad-avogāt atah sūryā-'di-vat
prakāṣa-svarūpa eva puruṣa ity arthah. tathā ca smṛtiḥ

“yathā prakāṣa-tamasoh sambandho no 'papadyate,
tadvad ākyaṃ na sambaddham prapañca-paramātmānor” iti.

“yathā dīpah prakāṣa- tmā, hrasvo vā yadi vā mahān,
jñānā-'tmānam tathā vidyāt puruṣam sarva-jantuṣv” iti ca

prakāṣatvam ca tejah-sattva-cāntanyesv anugatam akhando-'pādhu anugata-
vyavahārād iti

«nanu prakāṣa-svarūpatve 'pi tejo-vad dharma-dharmi-bhāvo 'sti na
vā'» tatrā 'ha.

nirgunatvān na cid-dharmā 146.

sugamam puruṣasya prakāṣa-rūpatve siddhe tat-sambandha-mātrenā
'nya-vyavahāro-'papattāu prakāṣā-'tmaka-dharma-kalpanā-gauravam ity api
bodhyam tejasas ca prakāṣā-'khyā-rūpa-viṣeṣū-'grāhe 'pi sparśa-puraskū-
rena grahāt prakāṣa-tejasor bhedaḥ siddhyatī. ātmanas tu jñānā-'khyā-pa-
kāṣā-'grāha-kāle grahanam nā 'sti 'ty ato lāghavād dharma-dharmi-bhāva-
cūnyam prakāṣa-rūpam evā 'tma-dravyam kalpyate. tasya ca na gunatvam
samyogū-'di-matīvāt, anācṛitativāc ce 'ti tathā ca smṛyate

“jñānam nūi 'vā 'tmāno dharmo, na guṇo vā katham-cana;
jñāna-svarūpa evā 'tmā nityaḥ pūmah sadā śiva” iti.

«nanu nirgunatva eva kā yukta?» iti ced, ucyate: puruṣasye 'cchā-
'dyās tāvan nityā na sambhavanti, jāyatā-pratyakṣāt. jānya-guṇā-'ñgikāe
parināmitvā-'pattih. tathā co 'bhayor eva prakṛti-puruṣayoh parināma-
hetutva-kalpane gauravam āndhya-pari-īme akulā- l yātvasyā 'pattī

jñāne-'ecchā-'di-gocara-samṣayā-'pattiḥ ca tathā jada-prakāṣā-'yogasyo 'kta-
tvād api na nityasyā 'nitya-jñāna-sambhava iti. icchā-'dikam anvaya-vy-
atirekābhyām manasy eva lāghavāt siddhyati, manah-samyogasyā 'tmanaḥ
co 'bhayos tad-dhetutve gāuravāt. guna-ṣabdaḥ ca viṣesa-guna-vācī 'ty
uktam eva. ata ātmā nirgunah.

api ca ye tārṅikā ātmanah kartṛtvam icchanti, tesām moksā-'nupapat-
tiḥ; <aham karte> 'ti buddher eva Gītā-'disv adrsto 'tpatti-hetutayo 'ktatvāt,
ta-jāḥ ca tan-mate mithyā-jñānatvā-'bhāvena tattva-jñāna-nivartyatvā-'sam-
bhavāt atah ṣṛuty-ukta-moksā-'nupapattyā 'tmano 'kartṛtvam asmābhir
iṣyate. akartitvāc cā 'drsta-sukhā-'dy-abhāvaḥ tataḥ ca manasah kṛty-
ādi-hetutve kalpanīye lāghavād antar-dṛṣya-gunatvā-'vacchedenā 'tat
kalpyate. ata ātmā nirguna iti.

yathoktasya ca parama-sūkṣmasyā 'tmanah svarūpam Vāsiṣṭhe karā-
'malaka-vat proktam vivicya pratipāditam, yathā

“asambhavatī sarvatra dig-bhūmy-ākāṣa-rūpini
prakāṣye yādrṣam rūpam prakāṣyā 'malam bhavet,
tū-jagat tvam aham ce 'ti dṛṣye 'sattām upāgate
drastuḥ syāt kevalī-bhāvas tādṛṣo vimalā-'tmana ” iti

« nanv <aham jñānāmī> 'ti dharma-dharmi-bhāvē-'nubhavāt puruṣasya
cid-dharmakatvam siddhyati, gāuravasya prāmāṇikatvenā 'dosatvād » iti.
tatrā 'ha

ṣṛutyā siddhasya nā 'palāpas, tat-pratyaksa-bādhāt 147.

bhaved evam, yadi kevala-tarṅenā 'smābhir nirgunatvā-'cid-dharmatvā-
'dikam prasādhya; kim tu ṣṛutyā 'pi. atah ṣṛutyā siddhasya nirguna-
tvā-'den nā 'palāpah sambhavatī, tat-pratyaksasya gunā-'di-pratyaksasya
ṣṛutyā 'va bādhāt, <aham gāura> ity-ādi-pratyaksa-vad ity arthah
anyathā hi <gāuro 'ham> iti pratyaksa-balena dehā-'triktā-'tma-sādhikā
api yuktayo bādhitāḥ syur iti jitam nāstikāḥ.

nugunatve ca ṣṛutayah “sāksī cetā kevalo nirgunaḥ ce ” 'ty-ādyāḥ,
cin-mātratve tu ṣṛutayo “kartā cāntanyam cin-mātram sac. cid-eka-raso
hy ayam ātme ” 'ty-ādyā iti sarvajñatvā-'di-ṣṛutayas tu <rāhoḥ ṣira> iti-
val lāukika-vikalpā-'nuvāda-mātrāḥ, vidhi-niṣedha-ṣṛuti-madhye niṣedha-
ṣṛuter eva balavattvāt, “athā 'ta ādeḥ. ne 'ti ne 'ti, na hy etasmād
iti ne 'ty anyat param astī ” 'ti ṣṛuteḥ kim cā 'jñānām <aham jñānāmī> 'ti
pratyaye pramātva-kalpanāyām eva gāuravam, anādy-avidyā-doṣasyā
nūvartamānatayā bhramatvasyā 'vāu 'tsargikatvāt. ato bhrama-ṣatā-
'ntahpātutvenā 'prāmānya-ṣaṅkā-'skanditatvāc cā 'tat-pratyaksa-bādhane
lāghava-tarkā-'dy-anugṛhitam anumānam api samartham iti « nanv ātmano
n tya-jñāna-svarūpatve kīdrṣam lāghavam » iti ced, ucyate nāryāyikā-

dhīr antahkaranam vyavasaya nuvyavasuyau tad aṅrayaṣ ce t. catvarah padārthāh kalpyante; asmābhis tv antahkaranam, vyavasāya-sthānīyā ca tad-vrttir, anantā-nuvyavasāya-sthānīyaṣ ca nityāi-ka-jñāna-rūpa ātme 'ti trayah padārthāh kalpyanta iti

« nanu yadi prakāṣa-rūpa evā 'tmā. tadā susupty-ādy-avasthā-bheda tasya no 'papadyate, sadā prakāṣa-'napāyād » iti tatiā 'ha:

susupty-ādya-sāksitvam. 148.

susupty-ādyaśyā 'vasthā-trayasya buddhi-msthasya sāksitvam eva pumsī 'ty arthah. tad uktam.

“ jāgrat svapnah susuptam ca gunato buddhi-vrttayah,
tāsām vilakṣano jīvaḥ sāksitvena vyavasthita ” iti.

tāsām buddhi-vrttīnām sāksitvena tad-vilaksano jāgrat-ādy-avasthā-rahito nūnīta ity arthah.

tatra jāgran nāmā 'vasthe 'ndriya-dvārā buddher viśayā-kārah pari nāmah. svapnā-'vasthā ca saṃskāra-mātra-janyas tādīḥ parināmah, susupty-avasthā ca dvividhā 'idha-samagra-laya-bhedena. tatiā 'rdha-laye viśayā-kārā vrttir na bhavati, kim tu sva-gata-sukha-duḥkha-mohā-'kārā 'va buddhi-vrtti bhavati, anyatho 'tthitasya < sukham aham asvāpsam > ity-ādi-rūpa-susupti-kālīna-sukhā-'di-smaranā-'nupapattē. tad uktam Vyāsa-sūtreṇa “ mugdhe 'idha-sampattih pañcesād ” iti. samagra-laye tu buddher vrtti-sāmānyā-'bhāvo maranā-'dāv iva bhavati, anyathā “ samādhī-susupti-moksesu brahma-rūpate ” 'ty āgāmi-sūtrā-'nupapatter iti sā ca samagra-susuptir vrtty-abhāva-rūpe 'ti puruṣas tat-sāksi na bhavati, puruṣasya vrtti-mātra-sāksitvāt; anyathā saṃskārā-'der api buddhi-dharmasya sāksi-bhāsyatā-'patteh susupty-ādi-sāksitvam tu tādrṣa-buddhi-vrttīnām sva-piati-bimbītanām prakāṣanam iti vaksyāmah. ato jñānā-'rtham puruṣasya na parināmā-'pekse 'ti. « syād etat susupte yadi sukha-duḥkhā-'di-gocarā buddhi-vrttir īsyate, tairhi jāgrat-ādāv apy akhila-vrttīnām vrtti-grāhyatva-svikāra eva yukta iti vyarthā tat-sāksi-puruṣa-kalpanā sva-gocara-vrttitvenā 'va sva-vyavahāra-hetutāyāh sāmānyatah < nva-atvād > iti māi 'vam! nyamena vrtti-gocara-vrtti-kalpane 'navasthā-'pattir gāuravam ca syāt kim eā < 'ham sukhī > 'ty-ādi-vrttirn sukhā-dīnām viṣesanatayā nirvikalpakam tap-jñānam ādāv apeksate tatra cā 'nanta nirvikalpaka-vrtty-apeksayā lāghavena utvām ekam < vā 'tma-svarūpam jñānam kalpyate < aham sukhī > 'ty-ādi-viṣeṣa-jñānā-'rtham buddhi-vrtter eva tādrṣā-'kāratvam, puruṣe vrtti-sārūpya-mātra-svikārena vrtty-ākūrā-'tirikṭā-'kārā-'nabhyupagamāt, svatantiā-'kārena parināmā-'patter iti

athā 'vam puruṣasya susupty-ādi-ākṣi-mātratvena puruṣāi-'kyasyā 'py upapattāu sa kim eko 'nek < jīva ṣa ṣ y u > tatiā 'yam pūrva-pakṣaḥ

«lāghava-tarka-sahakārena balavatībhyo 'bheda-ṣrutibhya eka evā 'tmā
sidhyati, jāgrad-ādy-avasthā-rūpānām vāidharmyānām buddhi-dharmatvāt
yady apy ekasyā 'tmanah saiva-buddhi-sāksitvam, tathā 'pi yasyā buddher
yā vrttāh, sāi 'va buddhis tad-vrtti-ṣiṣṭatayā sāksinam grhnāti <ghatam
jānāmī> 'ty-ādi-rūpāḥ. ata ekasyā buddher <ayam ghata> iti vrttāu
satyām anya-buddhi-vrtti-dvārā nā 'nubhavo <ghatam jānāmī> 'ti » tatra
siddhāntam āha.

janmā-'di-vyavasthātaḥ purusa-bahutvam 149.

punyavān svarge jāyate, pāpī narake, 'jñō badhyate, jñānī mucyate
ity-ādeḥ ṣrutī-smṛti-vyavasthāyā vibhāgasyā 'nyathā 'nupapattiyā purusā
bahava ity arthah janma-marane cā 'tia no 'tpatti-vināśāu, purusa-nistha-
tvā-'bhāvāt, kim tv apūrva-dehe-'ndriyā-'di-samghāta-ṣiṣṭena samyogaḥ
ca viyogaḥ ca bhoga-tad-abhāva-niyāmakāv iti janmā-'di-vyavasthāyām
ca ṣrutih

“ajām ekām lohita-ṣukla-kṛśnām bahvīḥ prajāḥ sṛjamānām sarūpāḥ
ajo hy eko juṣamāno 'nuṣete, jābāty enām bhukta-bhogām ajo 'nyah ”
“ye tad vidur, amṛtās te bhavanty, athe 'tare duḥkham evā 'piyantī ”
'ty-ādir iti.

«nanu purusāi-'kye 'pv upādhi-rūpā-'vacchedaka-bhedena janmā-'di-
vyavasthā bhavet.» tatrā 'ha

upādhi-bhede 'py ekasya nānā-yoga, ākāśasye 'va ghatā-'dibhiḥ.
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upādhi-bhede 'py ekasyāi 'va purusasya nāno-'pādhi-yogo 'sty eva,
yathāi 'kasyāi 'vā 'kāśasya ghata-kudiyā-'di-nānā-yogah. ato 'vacchedaka-
bhedenāi 'kasyā 'tmana eva vividha-janma-maranā-'dy-āpattih, kāya-vyūhā-
'dāv ive 'ti na sambhavati vyavasthāi 'kaḥ puruso jāyate, nā 'para ity-ādir
ity arthah. na hy avacchedaka-bhedena kapi-samyoga-tad-abhāvavaty
ekasminn eva vṛkṣe vyavasthā ghatate: eko vṛkṣah kapi-samyogī, anyāḥ
ca ne 'ti. kim cāi 'ko-'pādhitō muktasyā 'py ātma-pradeśasyo 'pādhy-anta-
rāḥ punaḥ-bandhā-'pattiyā bandha-mokṣā-'vyavasthā tad-avasthāi 'va, yathāi
'ka-ghata-muktasyā 'kāśa-pradeśasyā 'nya-ghata-yogād ghatā-'kāśā-'vyava-
sthā, tadvad iti na ca «bandha-mokṣa-vyavasthā-ṣrutir api lāukika-bhra-
mā-'nūvāda-mātram » iti vācyam; mokṣasyā 'lāukikatvāt, mithyā-puru-
sāittha-puṇipādanena ṣruteḥ pratārakatvā-'dy-āpatteḥ ca

«nanu cāitanvāi-'kye 'pi tat-tad-upādhi-ṣiṣṭasyā 'tirikṭatām abhyupa-
gamyā vyavastho 'pāpādanīyā? » tatrā 'ha

upādhir bhidyate, na tu tadvān 151.

uy 'dhir eva nānū, na tu tadvān upādhi-ṣiṣṭo 'pi nānā 'bhyupeyah.

viçistasya tīrktatve nana-tmataya eva çastra ntare py abhyupagamā-
 'pattei ity arthah bandha-bhāgino viçistatve viçesana-viyogena viçista-
 nāçān na mokso-'papattir ity-ādīny api dūsanāni. « nanu “viçistasya jīva-
 tvam anvaya-vyatirekād” iti śaṣṭhā-'dhyāye svayam evā 'hamkāra-viçista-
 syāi 'va jīvatvam vaksyati » 'ti cen. na. tatra piāna-dhāirakatva-rūpa-
 jīvatvasyāi 'va viçistā-'dheyatva-vacanāt, na tu bandha-moksa-vyavasthāyā
 viçistā-'çñtatvam vaksyate; moksa-kāle viçistā-'sattvād iti yad api keci
 navīnā vedānti-bruvā āhuh: « ekasyāi 'vā 'tmanah kārya-kāraṇo-'pādhusu
 pratibimbāni jīve-'çvarāḥ, pratibimbānām cā 'nyo-'nyam bhedāj janmā-'dy-
 akhila-vyavastho-'papattir » iti, tad apy asat; bhedā-'bheda-vikalpā-'saha-
 tvāt. bimba-pratibimbayoḥ bhedo pratibimbasyā 'cetanatayā bhoktrtva-
 bandha-moksa-'dy-anupapattih; jīva-brahmā-'bheda-rūpa-tat-siddhānta-ksa-
 tiḥ ca; jīve-çvara-bhinnasyā 'tmano 'piāmānikatvam ca. abhede tu sām-
 karyā-'parihārah. bhedā-'bhedā-'bhyupagame tu tat-siddhānta-hānu, bhedā-
 'bheda-virodhaḥ ca. asman-mate tv abhedo 'vibhāga-laksano bhedo cā
 'nyo-'nyā-'bhāva ity avirodha iti. avaccheda-pratibimbā-'di-diṣṭānta-vāk-
 yāni tv agre vyākhyāsyāmah. « syād etat bimba-pratibimbā-'di-bhedam
 parikalpya çrutyā bandha-moksa-vyavasthā kalpate 'ty evā 'smābhū ucyate,
 na tu paramārthato bimba-pratibimba-bhāvas tayoḥ bhedo bandha-moksa-
 'dikam ce 'syata » iti māi 'vam' evam satī bandha-moksa-'di-çruti-ganasya
 bheda-çruti-ganasya co 'bhayoḥ bādha-'pekṣayā kevalā-'bheda-çruti-ganasyāi
 'vā 'vibhāga-paratayāi 'va samkoco lāghavād yuktah, çruti-smṛty-antarāni
 avibhāgasya siddhatvāc ce 'ti

ātmāi-'kva-vādisū 'ktam dūsanam upasamharati

evam ekatvena parivartamānasya na viruddha-dharmā-'dhy-
 āsah 152

evam rītyāi 'katvena sarvato vartamānasyā 'tmano janma-maranā-'di-
 rūpa-viruddha-dharma-prasaṅgo na yukta ity arthah vad vāi 'katva iti
 echedah. ekatve 'bhyupagamyanāne paritah sarvato vartamānasya sarvo-
 'pādhisv anugatasya viruddha-dharmā-'dhyāso ne 'ti na; kim tu sarvathā
 viruddha-dharma-samkaro 'parihārya ity arthah.

« nanu puruṣo mudharmakah; tatra katham janma-marana-bandha-
 moksa-'di-viruddha-dharma-sāmkaryam āpadyate: bhavadbhūḥ api sarvesām
 dharmānām upādhi-niṣṭhatvā-'bhyupaganād' » iti cen. na; ukta-dharmā-
 nām samyoga-viyoga-bhogā-'bhoga-rūpatayā puruṣe svikānt, parināma-
 rūpa-dharmānām eva puruṣe pratishedhasyo 'ktatvād iti

yathā sphatikesu lāuhitya-nīlīmā-'di-dharmānām āropitānām api vy-
 avasthā 'sti. tathā puruṣeṣv api buddhi-dharmīnām sukh-dubkḥā-'dīnām

çarita-di-dharmānam ca brahmanyā kṣatriyatva-dinam aropatām apī
vyavasthā st çastresu yathā Vā upurane

“yathāi kasmīn ghatā-kāḇe rajo-dhūmā-dibhir vrte
na ca sarve prayujyanta, evam jīvāh sukhā-dibhir” iti

sā 'pī vyavasthāi kāmnye satī janmā-di-vyavasthā-vad eva no 'pa-
padyata ity āha

anya-dharmatve 'pī nā 'ropāt tat-siddhir, ekatvāt 153.

anya-dharmatve 'pī dharmānām sukhā-dīnām āropāt puruṣe vyavasthā
na siddhyati, āropā-dhusthāna-purusasyāi 'katvād ity arthah ākāçasyāi
'katve pī ghatā-vacchinā-kāçānām ghata-bhedena bhinnatayāu 'pādhi-
dharma-vyavasthā ghatate ātmatva-jīvatvā-dīkam tu no 'pādhi-avacchin-
nasya; upādhi-viyoge ghatā-kāça-nāça-vat tan-nāçena ‘na jīvo mriyata’
ity-ādi-çruti-virodha-prasaṅgāt; kim tu kevala-cāitanyasye 'tī prāḡ evo
'ktam imām bandha-mokṣā-di-vyavasthā-nupapattim sūksmām abud-
dhvāi 'vā 'dhunikā vedānti-bruvā upādhi-bhedena bandha-mokṣa-vyava-
sthām ākūtmye 'py āhuh te 'py etena nirastāh ye 'pī tad-ekadeçina
imām evā 'nupapattim paçyanta upādhi-gata-cit-pratibimbānām eva bandhā-
'dīny āhus, te tv atī 'va bhrāntāh, uktād bhedā-bhedā-di-vikalpā-sahatvā-
'di-dosāt; “antahkaranasya tad-ujjvalitatvād” ity atro 'kta-dosāc ca.

kim ca Vedānta-sūtre kvā 'pī sarvā-tmanām atyantāi-kyam no 'ktam
asti; praty-uta “bheda-vyapadeçāc cā 'nyah,” “adhikam tu bheda-nirde-
çāt,” “aṅgo nānā-vyapadeçād” ity-ādi-sūtrāir bheda uktah. ata ādhuni-
kānām avaccheda-pratibimbā-di-vādā apasiddhāntā eva, sva-çāstrā-nukta-
samdigdhā-rthesu samāna-tantra-siddhāntasyāi 'va siddhāntatvāc ce 'ty-
ādīkam Brahma-nūmānsā-bhāṣye pratipāditam asmābhih.

«nanv evam puruṣa-nānātve satī

“eka eva hi bhūtā-tmā bhūte-bhūte vyavasthitah;

ekadhā bahudhā cāi 'va drçyate jala-candra-vat.”

“nityah sarva-gato hy ātmā kūtastho dosa-varjitah,

ekah sa bhūdyate çaktyā māyayā, na svabhāvata”

ity-ādyāh çruti-smृतaya ātmāi-'katva-pratipādikā no 'pāpadyanta? » iti.
tatrā 'ha:

nā 'dvāita-çruti-virodho, jāti-paratvāt 154

ātmāi-'kva-çrutīnām virodhas tu nā 'stī, tāsām jāti-paratvāt jāti-
sāmānyam eka-rūpatvam, tatrāi 'vā 'dvāita-çrutīnām tātparyāt; na tv
akhandatve, prayojanā-bhāvād ity arthah jāti-çabdasya cāi 'karūpatā-
'rthakatvam uttara-sūtrūl labhyate .

yatha-ṣruta-jatī-ṣabdasyā dare atma va idam eka eva gra asit,
 “sad eva, sāumye, 'dam agra āsīd, ekam evā 'dvitīyam” ity-ādy-advaita-
 ṣrutya-upapādakatayāi 'va sūtram vyākhyeyam.

jāti-paratvāt, vijātiya-dvāita-nisedha-paratvād ity arthah. tatrā 'dya-
 vyākhyāyām ayam bhāvah ātmā-'kya-ṣrutī-smṛtisv ekā-'di-ṣabdāḥ cid
 ekarūpatā-mātra-parāh, bhedā-'di-ṣabdāḥ ca vāidharmya-lakṣana-bheda-
 parāh,

“eka evā 'tmā mantavyo jāgrat-svapna-susuptisu,
 sthāna-traya-vyatītasya punar janma na vidyata”

ity-ādī-vākyesv ekarūpā-'rthatvā-'vaçyakatvāt, anyathā 'vasthā-traye 'py
 ātmana ekatā-mātra-jñānena sthāna-traya-vyatīta-ṣabdo-'ktāyā avasthā-
 trayā-'bhīmāna-nivṛtter asambhavāt, tathāi 'karūpatā-pratipādanenāi 'va
 nikhilo-'pādhi-vivekena sarvā-'tmanām svarūpa-bodhana-sambhavāc ca. na
 hy anyathā nūdharmakam ātma-svarūpam viçsyā Brahmanā 'pi ṣabdena
 sāksāt pratipādayitum çakyate. ṣabdanām sāmānya-mātra-gocaratvāt
 ā-Brahma-stamba-paryanteṣv ātmana ekarūpatve tu pratipāдите tad-upa-
 patty-artham çisyā svayam eva tāvad viveçyati. yāvan niviçeṣe ṣabdā
 'gocare svarūpe paryavasyatī ti tataç ca nihçeṣā-'bhīmāna-nivṛtityā kṛta
 kṛtyo bhavati yadi punar advaita-vākyāny akhandatā-mātra-parāni syus,
 tarhi tebhyo nā 'bhīmāna-nivṛtīh sambhavati, ākāçe vividha-ṣabda-vad
 akhande 'py ātmani sukha-duhkha-tad-abhāvā-'dīnām avacchedaka-bhedāni
 upapattēh. ekasyāi 'va vākyasyā 'khandatvā-'vāidharmyo-'bhaya-paratve
 ca vākyā-bhedo 'khandatā-paratva-kalpanāyām phalā-'bhāvaç ca, avāidhar-
 mya-jñānād eva sarvā-'bhīmāna-nivṛtēh ato 'dvaita-vākyāni nā 'khandatā-
 parāni; nyāyā-'nugraheṇa balavatībhīr bheda-grāhaka-ṣrutī-smṛtibhīr vuo-
 dhāc ca. kim tv avāidharmya-lakṣanā-'bheda-parāny eva, sāmāya-bodhaka-
 ṣrutī-smṛtibhīr eka-vākyatvāt, “sāmānyāt tv” iti Brahma-sūtrāc ce 'ti.
 tatra sāmnye ṣrutayah

“yatho 'dakam çuddhe çuddham āsīktam tādrg eva bhavati,
 evam muner vijānata ātmā bhavati, Gāutama,”

“nirañjanah paramam sāmyam upūtī” 'ty-ādvāh, smṛtayaç ca

“jyotir ātmani nā 'nyatra, sarva-bhūteṣu tat samam,
 svayam ca çakyate drasṭum su-samāhṛta-cetasā.”

“yāvan ātmani bodhā-'tmā, tāvān ātmā parā-'tmani;
 ya evam satatam veda, jana-stho 'pi na muhyati”

'ty-ādyāh ukta-ṣrutāu moksa-daçūyām api bheda-ghaṭita-sāmāya-vacanāt
 svarūpa-bhedo 'py ātmanām asī 'ti siddham. avāidharmyā-'bheda-paratvam
 cā 'sman-mate “Viçnur aham, Çivo 'ham” ity-ādī-vākyānām mantavyam
 na tu “tat tvam asy” “aham brahmā 'smī” 'ty-ādī vākyānām api tatra

sāmkhya-mate pralaya-kālīnasya pūrnā-'tmana eva tad-ādi-padā-'rthatayā
< nitya-ṣuddha-muktas tvam asī > 'ty-ādi-yathā-ṣrutasya tādṛṣa-vākyā-'rtha-
tvāt.

yadi tu sargā-'dy-utpanna-puruso Nārāyaṇā-'khyā eva tat-padā-'rthas,
tadā "tat tvam asī" 'ty-ādi-vākyānām apy avāidharṁyā-'rthakatāi 'vā 'stu

« nanu prayojanā-'bhāvān na bheda-paratvam ṣrutīnām sambhavatī »
'ti cen, na, mokso-'papādanasyāi 'va prayojanatvāt, srsti-samhārayoh
pravāha-rūpenā 'nucchedāt tasyāi 'khye moksā-'nupapatteh « athāi 'vam
ātma-bhedasya loka-siddhatayā na tat-paratvam ṣrutīnām ghaṭata » iti
māi 'vam, lāghava-tarkenā 'kāṣa-vad ātmany ekatvasyā 'numānatah pra
saktasya ṣruty-ādibhir nīṣedhāt, sva-para-cāitanyayor bhedasya cā 'praty-
aksatvāt; dehā-'disv evā 'nubhavāt. "ya etasminn udaram antaram kurute,
'tha tasya bhayam bhavatī" 'ty-ādi-bheda-nindā tu vāidharṁyā-vibhāgā-
'nyataira-laksana-bheda-pare 'ti

« nanv evam uktānām pratibimbā-'vaccheda-ṣrutīnām kā gatur? » iti
ced, ucyate: aneka-tejomayā-'ditya-mandala-vad anekā-'tmamayam api cid
āditya-mandalam eka-rasam avibhaktam eka-pindī-kṛtya tasya kṛana-vat
svā-'ñṣa-bhūtār asamkhyā-purusāi asamkhyo-'pādhisv asamkhyā-vibhāga
eva pratibimbā-'di-drṣtāntāih pratipādyate, vibhāga-laksanā-'nyatvasya
vācā-'rambhana-mātratvam bodhayitum, na punar akhandatvam,

"vāyur yathāi 'ko bhuvanam pravisto rūpam-rūpam praturūpo babhūve"
'ty-ādi-sūṣa-dīstānta-ṣrutīnām nyāyā-'nugrahena balavattvād iti tathā
ca smaryate:

"yasya sarvā-'tmakatve 'pi khandyate nāi 'ka-pindate" 'ti
Brahma-mīmāṃsāyām tu nityā-'bhivyakte parame-'ṣvara-cāitanye 'nyesām
laya-rūpā-'vibhāgenā 'py advāitam uktam "avibhāgo vacanād" iti sūtrene
'ti adhikam tu Brahma-mīmāṃsā-bhāṣye proktam asmābhir iti dīk

sūtrasya dvitīya-vyākhyāyām tv ayam bhāvah pralaya-kāle purusa-
vijātiyam saivam evā 'sat, artha-kṛiyā-kāntvā-'bhāvāt purusānām kūta-
sthatvenā 'rtha-kṛiyāi 'vā 'prasiddhe 'ti, atah sarga-kāla iva pralaye 'pi
sattvam. atas tadā 'tmanām vijātiya-dvāita-rāhityam. tathā sarga-kāle
'pi kūtasthatva-rūpa-pāramārthika-sattvam, nā 'nyatre 'ti vijātiya-dvāita-
rāhityāt saiga-kālīnā-'dvāita-ṣrutayo 'py upapannā iti.

« nanv ātmana ekatva-vad eka-rūpatvam api nānā-rūpatā-pratyakṣena
viruddham; tat katham uktam "jāti-paratvād" ? » iti tatrā 'ha:

vidita-bandha-kāranasya drṣṭyā 'tad-rūpam 155.

viditam spaṣṭam bandha-kāranam aviveko yatra, tasya drṣṭyāi 'va
purusesv a-tadrūpam rūpa-bheda ity arthah. ato bhrānta-drṣṭyā na rūpa-
bheda-siddhir iti

«nanu tatha py a rūpalambha eka rūpatva bhavaḥ setsyati» tatra
ha

nā 'ndhā-'dr̥ṣṭyā caksuṣmatām anupalambhaḥ 156.

anupalambha evā 'siddhaḥ. ajñāir adarṣane 'pi jñāmbhū eka-rūpatva
sya darṣanād ity arthah

advāita-ṣṛuty-anupapattim samādhāyā 'khandā-'dvāite bādhakā-'ntaram
āha:

Vāmadevā-'dir mukto, nā 'dvāitam 157

Vāmadevā-'di mukto 'sti, tathā 'pi dānīm bandhaḥ svasmīn anu-
bhava-siddhaḥ, ato nā khandā-'tmā-'dvāitam ity arthah

«sa cā 'pi jāti-smaranā-'pta-bodhas tatiāi 'va jaunany apavargam āpe'
'ty-ādi-vākya-ṣata-virodhaḥ ce 'ti ṣeṣah na cāi «'vam bandha-mokṣāv
upādher eve» 'ty avagantavyam; ṣṛuti-smṛti-siddhānta-virodhāt; «duḥ-
kham mā bhuñjīye» 'ti kāmanā-darṣanena puruṣa-mokṣasyāi 'va mokṣā-
'khyā-parama-puruṣārthatvāc ca, upādher duḥkha-hānasya ca tādarthyeṇa
paramparayāi 'va puruṣārthatvāt, putiā 'di-vad iti.

yad apy ādhunikāir māyā-vādibhir ucyate «advāita-ṣṛuti-virodhād
bandha-mokṣa-siṣṭi-samhātā-'di-ṣṛutayo bādhyaṇta» iti, tad apy asat, mok-
ṣā-'khyā-phalasyā 'pi ṣṛavana-kāla evā 'bhāva-niṣṛāye ṣṛavano-'ttaram
mananā-'di-vidhei ananusthāna-laksanā-'piāmānya-pra-sāṅgāt; prapañcā
'ntargatasya vedāntasyā 'py advāita-ṣṛutyā bādhe vedāntū-'vagate 'py
advāite punah samāyā-'patteḥ ca, svūpna-vākyaṣya jāgrati bādhe tad-vākya-
'rthe punah samāyā-vat kim ca «mithyā-buddhir nāstikate» 'ty Anuṣā-
sanād dharmā-'diṣu svūpa-van mithyā-dr̥ṣṭayo bāuddha-prabhedā eva sām-
vrtika-ṣabdena prapañcasyā 'vidyikatāyāc ca tūir abhyupagamād iti dik

«nanu Vāmadevā-'der api parama-mokṣo na jāta ity abhyupeyam»
tatiā 'ha

anādāv adya yāvad abhāvād bhaviṣyad apy evam 158

anādāu kāle 'dya yāvac cen mokṣo na jātah kasyā-'pi, tarhi bhaviṣyat-
kālo 'py evam mokṣa-ṣūnya eva syāt, samyak-sāadhanā-'nusthānasyā 'viṣe-
śād ity arthah.

tatra prayogam apy āha

idānīm iva sarvatra nā 'tyanto-'cchedah 159.

sarvatra kāle bandhasyā 'tyanto-'cchedah kasyā-'pi pumso nā 'sti, var-
tamāna-kāla-vad ity anumānam sambhaved ity arthah.

puruṣāṇām yad eka-rūpatvam ekatva-pratipādaka-ṣṛuty-arthā-'vadhānt-
am, tat kim mokṣa kāle kim sarvādāi 've 'ty akauksyaḥ n āha

vyāvṛtto-'bhaya-rūpaḥ 160

sa ca puruṣo vyāvṛtto-'bhaya-rūpo, vyāvṛtto nivṛtto 'ūpa-bhedo yasmāt. tathe 'ty arthah ṣṛuṭi-smṛti-nyāyebhyah sadā 'ka-ūpatā-siddher iti ṣeṣah tad uktam

“bahu-rūpa ivā 'bhāti māyayā bahu-rūpayā,
ramamāno guṇeṣv asyā < mamā 'ham > iti badhyata” iti,
“jagad-ākhyā-mahā-svapne svapnāt svapnā-'ntaram vrajat
rūpaṁ tyajati no cāntam brahma cāntatva-brūhitam” iti ca

«nanu sāksitvasyā 'nityatvāt puruṣānām katham sadā 'ka-rūpatvam?»
tatrā 'ha

sāksāt-sambandhāt sāksitvam 161.

puruṣasya yat sāksitvam uktam, tat sāksāt-sambandha-mātrāt; na tu parināmata ity arthah sāksāt-sambandhena buddhi-mātrā-sāksitā 'vagam-
yate “sāksād draṣṭarī samjñāyām” iti sāksi-ṣabda-vyutpādanāt sāksād-
draṣṭṛtvam eā 'vyavadhānena draṣṭṛtvam puruṣe ca sāksāt-sambandhah
sva-buddhi-vṛtter eva bhavati, ato buddher eva sāksi puruṣo, 'nyesām tu
draṣṭṛ-mātram iti cāstṛīyo vibhāgaḥ jñāna-niyāmakaḥ eā 'rthā-kāratā-
sthānīyah pratibimba-rūpa eva sambandho, na tu samyoga-mātram, atipra-
saṅgād itv asakid āveditam. Viśv-ādeḥ sarva-sāksitvam tv indriyā-'dhi-
vyavadhānā-'bhāva-mātreṇa gāuṇam.

akṣa-sambandhāt sāksitvam iti pāthe tv akṣam atra buddhiḥ, kara-
natva-sāmānyāt tasyā yathoktāt pratibimba-rūpāt sambandhād ity arthah

ubhaya-rūpatvā-'bhāva-siddhy-artham puruṣasyā 'parāu viṣeṣāv āha
sūtiābhyām

nitya-muktatvam. 162

sadā 'va puruṣasya duḥkhā-'khyā-bandha-ṣūnyatvam, duḥkhā-'der
buddhi-parināmatvād ity arthah. puruṣārthas tu duḥkha-bhoga-nivṛttih
pratibimba-rūpa-duḥkha-nivṛttiḥ ve 'ty uktam eva

āudāsīnyam ce 'ti 163.

āudāsīyam akartṛtvam tena eā 'nye 'pi niskāmatvā-'daya upalak-
ṣaṇīyāḥ “kāmaḥ samkalpo vicikitsā ṣṛaddhā 'ṣṛaddhā dhṛtiḥ adhṛtiḥ hrīr
dhīr bhīr ity etat sarvam mana eva” 'ti ṣṛuteḥ — iti-ṣabdah puruṣa-dharma-
pratipādana-samāptāu.

«nanv evam prakṛti-puruṣayor anyo-'nyam vāidharmyena viveke
siddhe puruṣasya kartṛtvam buddher api ca jñātṛtvam ṣṛuṭi-smṛtyor ucyā-
mānaḥ katham upapadyeyātām?» tatrā 'ha

uparāgāt kartṛtvam cit sāmṇidhyāc cit sāmṇidhyāt 164

atīa yathā-yogyam anvayah: puruṣasya yat kartṛtvam, tad buddhy-
uparāgāt; buddheḥ ca yā cūttā, sā puruṣa-sāmṇidhyāt; etad ubhayam na
vāstavam ity artnah yathā 'gny-ayasoḥ paraṣparāṃ samyoga-viṣeṣāt
5 parāṣpara-dharma-vyavahāra āpādḥiko, yathā vā jala-sūryayoh samyogāt
parāṣpara-dharmā-īopas, tathā 'va buddhi-puruṣayoh itī bhāvah etac ca
Kārikayā 'py uktam:

“tasmāt tat-samyogād acetanam cetanāvad iva lūgam,
guna-kartṛtve ca tathā karte 'va bhavaty udāsīna” itī.

10 cit-sāmṇidhyād itī dvih-pātho 'dhyāya-samāpti-sūcanā-'īthah

heya-hāne taylor hetū itī vyūhā yathā-kramam
catvārah ḡstra-mukhyā-'īthā adhyāye 'smṇ prapañcitāḥ
samksipta-sāṃkhya-sūtrānām arthasyā 'tra prapañcanāt
ḡstram yoga-vad eve 'dam Sāṃkhya-pravacanā-'bhīdham.

15 itī Viḡṇānā-'cārya-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣye viṣayū-
'dhyāyah prathamīḥ



ḡstrasya viṣayo nuūpitah sāmpratam puruṣasyā 'pannāmitvo-'pa-
pādanāya prakṛitah sīṣṭi-prakṛīyām atī-vistareṇa dvitīyā-'dhyāye vakṣyati
tatrā 'va pradhāna-kāryānām svarūpam vistarato vaktavyam, tebhyo 'pi
20 puruṣasyā 'tisphuṭa-vivekāya. ata eva

“vikāram prakṛtīm cā 'va puruṣam ca sanātanam
yo yathāvad viḡnāti, sa vīrsno vimucyata”

itī Moksadharmā-'disu triyānām eva jñeyatva-vacanam. tatrā 'dīv aceta-
nāyāḥ prakṛteḥ nisprayoṇa-sraṣṭṛtve muktasyā 'pi bandha-prasaṅga ity
5 āḡayena jagat-sarjane prayoṇam āha

vimukta-mokṣā-'rtham svārtham vā pradhānasya. 1

kartṛtvam itī pūrvā-'dhyāya-ḡsa-sūtrād anusajyate svabhāvato duh-
kha-bandhād vimuktasya puruṣasya pratibimba-rūpa-duhkha-mokṣā-'rtham
pratibimba-sambandhena duhkha-mokṣā-'rtham vā pradhānasya jagat-kartṛ-
30 tvam, athavā svārtham, svasya pāramārthika-duhkha-mokṣā-'rtham ity
arthah yady api mokṣa-vad bhogo 'pi sīṣṭeḥ prayoṇam, tathā 'pi
mukhyatvān mokṣa evo 'ktah

«nanu mokṣā-'rtham cet sīṣṭis, tarhi sakṛt-sīṣṭyā 'va mokṣa-sambhave
punah-punah sṛṣṭu na syād?» itī tatrā 'ta

ya tat-siddheh 2

na kadda srster mokṣah, kim tu bahuḡ janma-marana vyadhy adi
vividha-duḥkhena bhr̥ṣam taptasya, tataḡ ca prakṛti-puruṣayor viveka-
khyātyo 'tpanna-para-vāirāgyasyāi 'va mokṣo-'tpatti-siddher ity arthah.

sakṛt-sr̥ṣtyā vāirāgyā-'siddhāu hetum āha

na ṣṛavana-mātrāt tat-siddhir, anādi-vāsanāyā balavattvāt 3.

ṣṛavanam apī bahu-janma-kṛta-punyaena bhavati tatrā 'pī ṣṛavaṇa-
mātrān na vāirāgya-siddhiḥ, kim tu sāksāt-kārāt. sāksāt-kāraḡ ca jhatiti
na bhavati; anādi-mithyā-vāsanāyā balavattvāt; kim tu yoga-msthayā
yoge ca pratibandha-bāhulyam ity ato bahu-janmabhīr eva vāirāgyam
mokṣaḡ ca kadā-cit kasya-cid eva sidhyatī 'ty arthah.

sīsti-pravāhe hetv-antarām āha

bahu-bhr̥tya-vad vā pratyekam. 4

yathā ḡiḥa-sthānām pratyekam bahavo bhartavyā bhavanti strī-putrā-
'di-bhedena, evam sattvā-'di-guṇānām apī pratyekam asaṁkhya-puruṣā
vimocanīyā bhavanti atah kiyat-puruṣa-mokṣe 'pī puruṣā-'ntara-mocanā-
'rtham sr̥ṣti-pravāho ghaṭate; puruṣānām ānanyād ity arthah tathā ca
Yoga-sūtram "kṛtā-'rtham prati naṣṭam apy anastam tad anya-sādhāna-
tvād" iti.

«nanu piakiter eva srastitvam katham ucyate; "tasmād vā etasmād
ātmana ākāḡali sambhūta" iti ḡṛutyā puruṣasyā 'pī srastitva-siddher'»
iti tatrā 'ha:

prakṛti-vāstave ca puruṣasyā 'dhyāsa-siddhiḥ. 5

prakṛtāu srastitvasya vastutve ca siddhe puruṣasya srastṛtvā-'dhyāsa
eva ḡṛutisu sidhyati, upāsanāyām eva ḡṛutes tātparyāt, "ajām ekām" ity-
ādi-ḡṛuty-antarena prakṛteḥ srastṛtvā-siddheḥ; pumsām kūṭastha-ḡm-mā-
tratā-bodhaka-ḡṛuty-antara-virodhāc ce 'ty arthah. ayam cā 'dhyāsa upa-
cāra-rūpo loka siddhi evā 'stī yathā sva-ḡaktisu yodhesu vartamānāu
jaya-parājayāu rājany upacaryete, tathā sva-ḡaktāu prakṛtāu vartamānam
srastṛtvā-'dikam ḡaktimatsu puruṣesū 'pacaryate, ḡakti-ḡaktimad-abhedāt.
tad uktam Kāurme

"ḡakti-ḡaktimator bhedaṁ paḡyanti paramā-'rthataḥ,
abhedam cā 'nupaḡyanti yoginas tattva-cintakā" iti

bhedam anyo-'nyā-'bhāvam abhedam cā 'vibhāga-rūpam prakṛty-ādi-tattvo-
'pāsakāḡ paḡyanti 'ty arthah tayoḡ co 'dāharanam "athā 'ta ādeḡo 'ne
'tī ne 'tī" 'ty-ādi-ḡṛutah, "ātma 've 'dam sarvam" ity-ādi-ḡṛutiḡ ce 'tī
bl īval

« nanv evam prakṛtav ap. srasṛtvaiva vastavam .i. kuto vadhrtaṁ ,
srsteh svapnā-'di-tulyatāyā api śṛavanād ? » it. tatrā 'ha :

kāryatas tat-siddheḥ 6.

kāryānām artha-kriyā-kāritayā vāstavatvena kāryata eva dharmi-grā-
haka-pramānena prakṛter vāstava-srasṛtva-siddher ity arthah svapnā-'di-
tulyatā-śrūtayas tv anityatā-rūpā-'sattvā-'nṣa-mātre puruṣā-'dhyastatvā-'nṣe
vā bodhyāḥ, anyathā sṛṣṭi-pṛatipādaka-śruti-virodhāt ; svapna-padārthānām
api manah-parināmatvenā 'tyantā-'sattā-virahāc ce 'ti

« nanu prakṛteh svārthatva-pakṣe mukta-puruṣam praty api sā pra-
varteta » tatrā 'ha :

cetano-'ddeṣān nīyamah, kaṇṭaka-mokṣa-vat 7

citī samjñāna ity vṛutpattyā cetano 'tiā 'bhijñāh — yathāi 'kam eva
kaṇṭakam yaḥ cetano 'bhijñās tasmād eva mucyate, tam praty eva duḥkhā-
'tmakam na bhavaty, anyān pṛatī tu bhavaty eva, tathā prakṛtir api cetanād
abhijñāt kṛtā-'rthād eva mucyate, tam praty eva duḥkhā- 'tmikū na bhavaty,
anyān anabhijñān pṛatī tu duḥkhā-'tmikā bhavaty eve 'ti nīyamo vyavasthe
'ty arthah etena svabhāvato buddhāyā api prakṛteh sva-mokṣo ghatata
ity ato na mukta-puruṣam pṛatī pravartata ity

« nanu puruṣe srasṛtvaiva adhyasta-mātrām ity yad uktam, tan na
yuktam, prakṛti-samyogena puruṣasyā 'pi mahad-ādi-parināmāu-'cityāt.
drṣṭo hi pṛthivy-ādi-yogena kāsthā-'deh pṛthivy-ādi-sadiśah parināma » it.
tatrā 'ha :

anya-yoge 'pi tat-siddhir nā 'ñjasyenā, 'yo-dāha-vat 8.

prakṛti-yoge 'pi puruṣasya na srasṛtva-siddhir āñjasyena sāksāt.
tatra drṣṭānto 'yo-dāha-vat, yathā 'yaso na dagdhrtvam sāksād asti, kim
tu sva-samyuktā-'gni-dvārakam adhyastam eve 'ty arthah. ukta-drṣṭānte
tū 'bhayoh parināmah pratyakṣa-siddhatvād ıyate, samdigdha-sthale tv
ekasyāi 'va parināmeno 'papattāv ubhayoh parināma-kalpane gāuravam,
anyathā japā-samyogāt sphatīkasya rāga-parināmā-'patter ity

srsteh phalam mokṣa ity pṛag uktam ; idānīm sṛṣṭer mukhyam nimitta-
kāranam āha :

āga-virāgayor yogah sṛstih. 9

rāge sṛṣṭu, vārāgye ca yogah, svarūpe 'vasthānam, muktir ity yāvat,
athavā citta-vṛtti-nirodha ity arthah tathā cā 'nvaya-vyāptirekābhyaṁ
rāgaḥ sṛṣṭi-kāranam ity āgayah. tathā ca cūtic api Brahmā-'di-rūpām
vividha karma-gaṭim uktvā 'ha ity nu kāmāyamāno 'lā 'kāmāyamāno

yo kāmo niskāma āpta-kāma ātma-kāmo, na tasya prānā utkrāmantī" 'ti. iāga-vāirāgye api prakṛti-dharmāv eva

itah param srsti-prakriyām vaktum ārabhate

mahad-ādi-kramena pañca-bhūtānām 10

srstir iti pūva-sūtrād anuvartate yady apy "etasmād ātmana ākāṣah sambhūta" ity-ādi-ṣrutāv ādāv eva pañca-bhūtānām srstih ṣrūyate, tathā 'pi mahad-ādi-kramenāi 'va pañca-bhūtānām srstir iste 'ty arthah. teja-ādi-srṣti-ṣrutāu gagana-vāyu-srster āpūrana-vad ukta-ṣrutāv apy ādāu mahad-ādi-srṣtib pūranīye 'ti bhāvah. atra ca pramānam ghaṭa-srṣti-vad antahkaranā-'tiriktā-'khila-srster antahkarana-vrtti-pūrvakatvā-'numānam. kum ca

"etasmāj jāyate prāno manaḥ sarve-'ndriyām ca

kham vāyuḥ jyotir āpaḥ ca pṛthivī viśvasya dhāminī"

'ti ṣruty-antara-stha-pāṭha-kramā-'nurodhena "sa prānam asṛjat, prānāc chraddhām kham vāyum" ity-ādi-ṣruty-antarena ca pañca-bhūta-srṣteḥ prān mahad-ādi-srṣtir avadhāryata iti prānaḥ cā tñahkaranasya vrtti bheda iti vaksyati; ato 'syām ṣrutāu prāna eva mahat tattvam iti. tathā Vedānta-sūtram api mahad-ādi-kramenāi 'va srstim vakti "antarā vijñāna manasī kramena tal-lūṅgād" iti, sad-ākāṣayo madhye buddhi-manasī utpadyete iti kramene 'ty arthah manasī cā 'hamkārasya praveṣa iti.

prakṛter eva sraṣṭṛtvam sva-mokṣā-'rtham, tasyā nityatvāt, mahad-ādīnām tu sva-sva-vikāra-sraṣṭṛtvam na sva-mokṣā-'rtham, anityatvād iti viṣeṣam āha

ātmā-'rthatvāt srṣṭer nāi 'śām ātmā-'rtha ārambhah 11.

esām mahad-ādīnām sraṣṭṛtvasyā 'tmā-'rthatvāt purusa-mokṣā-'rtha- tvāu na svārtha ārambhah sraṣṭṛtvam, vināṣitvena mokṣā-'yogād ity arthah para-mokṣā-'rthakatve cā 'vaṣyake purusa-mokṣā-'rthakatvam eva yuktam, na prakṛti-mokṣā-'rthakatvam, tasyāḥ purusa-guṇatvād iti.

khaṇḍa-dik-kālayoh sṛstīm āha

dik-kālāv ākāṣā-'dibhyaḥ. 12.

nityāu yāu dik-kālāu, tāv ākāṣa-prakṛti-bhūtāu prakṛter guṇa-viṣeṣāv eva ato dik-kālayoh vibhutvo-'papattih, "ākāṣa-vat sarva-gataḥ ca nitya" ity-ādi-ṣruty-uktam vibhūtvam cā 'kāṣasyo papannam yāu tu khaṇḍa-dik-kālāu, tāu tu tat-tad-upādhi-samyogād ākāṣād utpadyete ity arthah; ādi-ṣabdeno 'pādhi-grahanād iti yady api tat-tad-upādhi-viṣiṣṭā-'kāṣam eva khaṇḍa-dik-kālāu, tathā 'pi viṣiṣṭasyā 'tiriktatā-'bhyupagama-vādena vāṣeṣika-naye ṣrotīasya kāryatā-vat tat-kāryatvam atro 'ktam

ida um mahad adī-kramone ty uktan svarupato dharmataḥ ca kramena darśayati

adhyavasāyo buddhiḥ 13

mahat-tattvasya paryāyo buddhir iti, adhyavasāyaḥ ca niṣcayā-khyatasyā sādharāṇī vṛttir ity arthah. abheda-nirdeṣas tu dharma-dharmyabhedāt asyāḥ ca buddher mahattvam sve-tara-sakala-kārya-vyūpakatvān mahāi-ṣvaryaḥ ca mantavyam,

“savikārāt pradhānāt tu mahat tattvam ajāyata,
mahān iti, yataḥ kṣiyāti lokānām jayate sade ”

'ti smṛteh. “asya mahato bhūtasya niḥśvasitam etad yad Rgveda” ity ādi-ṣṛuṭi-smṛtisū ca Hiranyagarbhe cetane 'pi mahān iti ṣabdo buddhy abhimānitvenāi 'va, yathā pithivī-abhimāni-cetane pithivī-ṣabdas, tadvat evam eva Rudrā-diśv ahamkāra-di-ṣabdo 'pi bodhyah. prakṛty-abhimāni-devatām ārabhya saiveśam eva bhūtā-bhimāni-paryantānām devānām svasva-buddhi-rūpāḥ ca pratīyato-pādḥayo mahat-tattvasyāi 'vā 'nṇā iti

mahat-tattvasyā 'parān api dharmān āha

tat-kāryam dharmā-di 14.

dharma-jñāna-vāirāgyāi-ṣvaryaṇy api buddhy-upādānakāni, nā 'hamkāra-di-upādānakāni, buddher eva mṛatiṣaya-sattva-kāryatvād ity arthah

« nanv evam katham naiva-paṣv-ādi-gatānām buddhy-aṇṇānām adharma-prābalyam upapadyatām » tatrā 'ha :

mahad uparāgād viparītam. 15

tad eva mahān mahat tattvam rajas-tamobhyām uparāgād viparītam ksudram adharmā-jñānā-vāirāgyā-nāṣvarya-dharmakam api bhavati 'ty arthah etena < sarva eva puruṣā iṣvarā > iti ṣṛuṭi-smṛti-piavādo 'py upapāditah; sarvo-pādḥinām svābhāvikāi-ṣvaryaṣya rajas-tamobhyām eva 'vamanād iti « nanv evam dharmā-di-avasthānā-rībam buddher api nityatvāt katham kāryate ? » 'ti cen, na; prakṛty-aṇṇa-rūpe bijā-vastha-mahat-tattve sattva-viṣeṣe karma-vāsanā-dīnām avasthānāt tasyāi 'va jñāna-kāranā-vasthāyām ākura-vad utpatty-aṅgikārāt. tathā cā 'kāṣa-vad eva nityā-nityo-bhaya-rūpā buddhiḥ yathā ca kāranā-vasthā-kāṣe prakṛti-vyavahāra eva, nā 'kāṣa-vyavahāra, ākāṣa-līṅga-ṣabdā-bhāvād, evam kāranā-vastha-buddhāv api prakṛti-vyavahāra eva, buddhi-līṅgā-dhyavasāyā-di-abhāvād iti.

mahat-tattvam laksayitvā tat-kāryam ahamkāram laksayati.

abhimāno 'hamkārah 16

aham karoti 'ty ahamkārah kumbha-kāra vad antahkarana-dravyam

sa ca dharma-dharmy-abhedād abhūmāna ity ukto 'sādhārana-vṛttitā-sūcanāya buddhyā niṣeṣita evā 'rthe 'hamkāra-mamakāraṇau jāyete. ato vṛttiyoh kārya-kāraṇa-bhāvā-'nusārena vṛttimātor api kārya-kāraṇa-bhāva unnīyata iti prāg evo ktaṁ antahkaranam ekam eva bījā-'nūkura-mahāvṛksā-'di-vad avasthā-traya-mātra-bhedāt kārya-kāraṇa-bhāvam āpadyata iti ca prāg evo 'ktaṁ ata eva Vāyu-Mātsyayor

“mano mahān matir Brahmā pūr buddhiḥ khyātir iṣvara”

iti mano-buddhyor eka-paiyāyatvam uktam iti

kṛamā-'gatam ahamkārasya kāryam āha

ekādaṣa-pañca-tanmātram tat-kāryam 17.

ekādaṣe 'ndriyāni ṣabdhā-'di-pañca-tanmātram cā 'hamkārasya kāryam ity arthah < mayā 'nene 'ndriyene 'dam rūpā-'dikam bhoktavyam. idam eva sukha-sādhanaṁ > ity-ādy-abhūmānād evā 'di-sargesv indriya-tad-visayo-'tpattyā 'hamkāra indriyā-'di-hetuh, loka bhogā-'bhūmānāni 'va rāga-dvāiā bhogo-'pakarana-karana-darśanāt, “rūpa-rāgād abhūc cakṣur” ity-ādina Moksadharma Hiranyagarbhasya rāgād eva samasti-cakṣur-ādy-utpattismānanāc ce 'ti bhāvah atāc ca bhūte-'ndriyayor madhye rāga-dharmakam mana evā 'dāv ahamkārad utpadyata iti viṣeṣah, tanmātrā-'dīnām rāga-kāryatvād iti.

atrā 'pi viṣeṣam āha :

sāttvikam ekādaṣakam pravartate vāikṛtād ahamkārat. 18.

ekādaṣānām pūranam ekādaṣakam manah sodaṣā-'tma-gana-madhye sāttvikam, atas tad-vāikṛtīt sāttvikā-'hamkāraḥ jāyata ity arthah. atāc ca rājasā-'hamkārad daṣe indriyāni tāmasā-'hamkāraḥ ca tanmātrāni 'ty avagantavyam,

“vāikārikas tājasāc ca tāmasāc ce 'ty aham tridhā.

aham-tattvād vikurvaṇān mano vāikārikād abhūt,

vāikārikāc ca ye de 'ā, arthā-'bhivyāñjanam yataḥ ;

tājasād indriyāny eva jñāna-karma-mayāni ca ,

tāmaso bhūta-sūksmā-'dīn, yataḥ kham, līṅgam ātmana”

ity-ādi-smṛtibhya eva nūnayāt . ta eva Purānā-'dy-anusārena Kārikāyām apy etad uktam

“sāttvika ekādaṣakah pravartate vāikṛtād ahamkārat,

bhūtā-'des tanmātrah, sa tāmasas, tājasād ubhayam” iti

tājaso rājasah, ubhayam jñāna-karme-'ndriye.

«nanu “devatā-laya-ṣṛutī” ity āgāmi-sūtre karanānām devān vakṣyati tat katham Kārikayā 'pi devānām sāttvikā-'hamkāra-kāryatvam no

'ktam » iti ucyate . samastī-caksur-ādi-ṣarīrīnah sūryā-'di-cetanā eva cak-
sur-ādi-devatāh ṣrūyante . atāṣ ca vyastī-karanānām samastī-karanāni devate
'ty eva paryavasyati . tathā ca vyastī-samastyor ekatā-'ṣayenā 'tra ṣāstre
devāh karanebhyo na pithaū nirdiṣyante . atah samastī-'ndriyāni mano
'peksayā 'lpa-sattvatvena rājasā-'hamkāra-kāryatvenāi 'va nirdīstāni
smṛtisū ca vyastī-'ndriyā-'peksayā 'dhika-sattvatvena sāttvikā-'hamkāra-
kāryatayo 'ktāni 'ty avirodha ity avagantavyam tad evam ahamkārasya
trāividhyān mahato 'pi tat-kāraṇasya tīāividhyam mantavyam ;

“sāttvikō rājasāṣ cāi 'va tāmasaṣ ca tīdihā mahān ”

iti smaranāt trāividhyam cā 'nayo vyakti-bhedād anṣa-bhedād ve 'ty
anyad etat .

ekādaṣe 'ndriyāni darṣayati .

karmendriya-buddhindriyāir āntaram ekādaṣakam . 19 .

karmendriyāni vāk-pāni-pāda-pāyū-'pasthāni pañca, jñānendriyāni ca
caksuḥ-ṣrotra-tvag-rasana-ghrānā-'khyāni pañca . etāir daṣabhiḥ sahā 'nta-
ram mana ekādaṣakam ekādaṣe-'ndriyam ity arthah . indrasya sanghāte-
'ṣvarasya karanam indriyam tathā cā 'hamkāra-kāryatve sati karanatvam
indriyatvam iti .

indriyānām bhāutikatva-matai nūākaroti .

āhamkārikatva-ṣrutir na bhāutikāni . 20

indriyāni 'ti ṣeṣah . āhamkārikatve ca pramāna-bhūtā ṣrutih kāla-
luptā 'py ācārya-vākyān Manv-ādī-akhlā-smṛtibhyaṣ cā numīyate pra-
tyaksā ṣrutir “aham bahu svām” ity-ādih «nanv “annamayam hi,
sāumya, mana” ity-ādīr bhāutikatve 'pi ṣrutīr astī» 'ti cen, na prakā-
ṣakatva-sāmyenā 'ntahkārano-'pūḍānatvasyāi 'vo 'citatayā 'hamkārikatva-
ṣrutir eva mukhyatvūt . bhūtānām api Hiranyaguḥha-samkalpa-janyatayā
'nnasya mano-janyatvāc ca vyastī-mana-ādīnām bhūta-samsṛṣṭatayā 'va
tasthatām bhūtebhyo 'bhivyakti-mātreṇa tu bhāutika-ṣrutī gāunī 'ti .

«nanu tathā 'py āhamkārikatva-nūnayo na ghatate ; “asya puruṣasyā
'gnim vāg apyeti, vātam prānaṣ, caksur āditiyam” ity-ādī-ṣrutāni devatāsv
indriyānām laya-kathanena devato-'jūdānakatvasyā 'py avagamāt ; kāraṇa
eva hi kāryasya laya » ity ācāṅkvā 'ha

devatā-laya-ṣrutir nā 'rambhakasya 21

devatāsu yā laya-ṣrutih, sā nā 'rambhakasya nā 'rambhaka-viṣayīni
'ty arthah, anārambhake 'pi bhū-tale jala-bhndor laya-darṣanāt ; anāram-
bhakesv api lūtesv ūtmano laya-ṣṣvanāc ca v'jūna-glīti evā

'tebhyo bhūtebhyah samutthāya tāny evā 'nuvinaṣyati' 'ty-ādi-ṣrutāv it bhāvaḥ.

indriyā-'ntargatam mano nityam iti kecit. tat pariharati :

tad-utpatti-ṣruter vināṣa-darṣanāc ca. 22.

tesām sarvesām eve 'ndriyānām utpattir asti :

“etasmā jāyate prāno manah sarve-'ndriyām ce”

'ty-ādi-ṣruteḥ. vṛddhā-'dy-avasthāsu caksu-ādīnām iva manaso 'py apa caya-'dīnā vināṣa-nirnayāc ce 'ty arthah. tathā co 'ktam.

“daṣṭakena nīvantante manah sarve-'ndriyāni ce” 'ti.

manaso nityatva-vacanāni ca piakṛty-ākhyā-bīja-pariānī 'ti

golaka-jātam eve 'ndriyam iti nāstika-matam apākaroti.

atīndriyam indriyam, bhrāntānām adhīsthānam. 23

indriyam sarvam atīndriyam, na tu pratyakṣam, bhrāntānām eva tv adhiṣṭhānam golakam tādātmyene 'ndriyam ity arthah. — adhīsthānam ity eva pāthah

ekam eve 'ndriyam ṣakti-bhedād vilakṣana-kārya-kārī 'ti matam apākaroti

ṣakti-bhede 'pi bheda-siddhāu nāi 'katvam. 24.

ekasyāi 've 'ndriyasya ṣakti-bheda-svikāre 'pī 'ndriya-bhedah sūdhyaṭi, ṣaktīnām apī 'ndriyatvāt. ato nāi 'katvam indriyasye 'ty arthah

«nanv ekasmād ahamkāraṇ nānāvidhe-'ndriyo-'tpatti-kalpanāyām nyāya-virodhah.» tatrā 'ha

na kalpanā-virodhah pramāna-dṛṣṭasya 25

sugamam

ekasyāi 'va mukhve-'ndriyasya manaso 'nye daṣa ṣakti-bhedā ity āha. ubhayā-'tmakam manah 26

jñāna-karṇe-'ndriyā-'tmakam mana ity arthah

ubhayā-'tmakam ity asyā 'rtham svayam vivṛnoti

guna-parināma-bhedān nānātvam, avasthā-vat. 27.

yathāi 'ka eva narah saṅga-vaṣān nānātvam bhajate, kāmīni-saṅgāt kāmuko. virakta-saṅgād virakto, 'nya-saṅgāc cā 'nya, evam mano 'pi caksur-ādi-saṅgāc caksur-ādy-ekībhāvena darṣanā-'di-vṛtti-ṣiṣṭatayā nānā bhavati tatra hetur gune 'ty-ādi; gunānām sattvā-'dīnām parināma-bhedeṣu sām-arthyaḥ ity arthah etac ca nyātre-mana abhūvaṁ, nā 'ṣṛa ty

ādi-gruti-siddhāc cakṣur-ādīnām manah-samyogam vinā vyāpārā-ksamatvād anumīyate.

jñāna-karme-'ndriyayor viṣayam āha

rūpā-'di-rasa-malā-'nta ubhayoh 28.

anna-īasānām malah puriṣā-'dih tathā ca rūpa-rasa-gandha-sparṣa-
ṣabdā vaktavyā-'dātavya-gantavyā-'nandayitavyo-'tsrastavyaṣ co 'bhayor
jñāna-karme-'ndriyayor daṣa viṣayā ity arthah ānandayitavyam co 'pa-
sthasyo 'pasthā-'ntaram, upasthasya hy upasthā-'ntaram viṣaya iti.

vasye 'ndrasya yeno 'pakārenā 'tānī 'ndriyānī 'ty ucyante, tad ubha-
yam āha

draṣṭrtvā-'dir ātmanah, karanatvam indriyāṇām 29

draṣṭrtvā-'di-pañcakaṁ vaktitvā-'di-pañcakaṁ samkalpayititvam cā
'tmanah purusasya, darṣanā-'di-vrttāu karanatvam tv indriyāṇām ity
arthah. «nanu draṣṭrtva-ḥrotitvā-'dikam kadācid anubhave parivavasānāt
purusasyā 'vikārino 'pi ghatatām; vaktitvā-'dikam tu kriyā-mūrtim, tat
katham kūṭasthasya ghaṭatām?» iti cen, na, ayas-kānta-vat sāmūdhya-
mātreṇa darṣanā-'di-vrtti-kartṛtvasyāi 'vā 'tra draṣṭitvā-'di-ṣabdā-'ithatvāt
yathā hi mahā-rājah svayam avyāpīvamāno 'pi sāmyena karanena yoddhā
bhavaty, ājñā-mātreṇa prerakatvāt, tathā kūṭastho 'pi puruṣaḥ cakṣur-ādy-
akhila-karanān draṣṭā vaktā samkalpayitā ce 'ty evam-ādī bhavaty, sam-
yogā-'khyā-sāmūdhya-mātreṇā 'va teṣām prerakatvād, ayas-kānta-manī-
vad iti kartṛtvam cā 'tra kāṇaka-cakra-prayoktṛtvam, karanatvam tu
kriyā-hetu-vyāpāravattvam tat-sādhakatamatvam vā, kūṭhārā-'di-vat yat
tu cāstresu puruṣe darṣanā-'di-kartṛtvam niśidhyate, tad-anukūla-kṛtimat-
tvam tat tat-kriyāvattvam vā tathā co 'ktam:

“ata ātmani kartṛtvam akartitvaṁ ca samsthitam:

mūricchatvād akartā 'sām, kartā sāmūdhya-mūrtiḥ” iti.

ata eva kāṇaka-cakra-prayoktṛtā-ṣakter ātma-svai-ūpatayā draṣṭrtva-vaktṛ-
tvā-'dikam ātmano nityam iti grīyate “na draṣṭur drṣter viparilopo vidyate,
na vaktur vakter viparilopo vidyate” ity-ādine 'ti. «nanu pramāna-
vibhāge pratyakṣā-'di-vrttīnām eva karanatvam uktam, 'tra katham indri-
yasyo 'cyata?» iti cen, na; atra darṣanā-'di-rūpāsu cakṣur-ādi-dvāraka-
buddhi-vrttiṣv eve 'ndriyāṇām karanatva-vacanāt, tatra ca puruṣa-msthe
bodhā-'khyā-phale vrttīnām karanatvasyo 'ktatvād iti.

idānīm antahkarana-trayasyā 'sādhārana-vrttīr āha

trayānām svālakṣanyam. 30

trayānām mahad-ahankāra-manasām svūlakṣanyam svam-svam lak

śānam asadharanī vṛttir yesam iti madhyama-pada-lopaḥ vighrahaḥ tasya bhāvas tattvam ity arthah

loke ca mahato lakṣanam adhyavasāyā'di-prakṛsta-guṇavattvam; ahamkṛtasya cā 'tmany avidyamāna-guṇā'ropah; manasaḥ ce <'dam astv> ity aṅgikarānam iti tathā ca buddher vṛttir adhyavasāyo, 'bhīmāno 'hamkārasya. samkalpa-vikalpāu manasa ity āyātam. samkalpaḥ cikīrṣā, "samkalpah karma mānasam" ity Anuśāsanāt; vikalpaḥ ca samśayo yogo-
'kta-bhrama-viśeṣo vā, na tu viśista-jñānam, tasya buddhi-vṛttitvād iti.

trayānām sādhanānām vṛttim apy āha.

sāmānya-karāṇa-vṛttiḥ prānā'dyā vāyavaḥ pañca 31

prānā-di-rūpāḥ pañca vāyu-vat samecārād vāyavo ye prasiddhās, te sāmānyā sādhanānī karāṇasyā 'ntahkarana-trayasya vṛttiḥ, parināma-bhedā ity arthah. tad etat Kārikayo 'ktam.

"svūlaksanyam vṛttis trayasya, sāmā 'sā bhavaty asāmānyā,
sāmānya-karāṇa-vṛttiḥ prānā'dyā vāyavaḥ pañce " 'ti

ata kaṇṇit «prānā'dyā vāyu-viśeṣā eva, te cā 'ntahkarana-vṛttyā jīvana-yoni-prayātna-rūpayā vyāpriyanta ity kṛtvā prānā'dyāḥ karāṇa-vṛt-
tir ity abhedamūdeṣa» ity āha tan na; "na vāyu-kṛye, prthag-upade-
ṣād" iti Vedānta-sūtrīna prāṇasya vāyutva-vāyu-parināmatvayoh sphuṭam
pratishedhād atrā 'pi tad-eka-vākyatāu 'cītyāt, mano-dharmasya kāmā'deh
prāṇa-kṣobhakatavā sāmānādhikarānyenāi 'vāu 'cītyāc ca. vāyu-prāṇayoh
prthag-upadeṣa-śrutayas tu.

"etasīmāj jāyate piāno manah sarve 'ndriyāni ca
kham vāyur jyotir āpaḥ ca prthivī viśvasya dhārini"

'ty-ādyā iti ata eva lūga-ṣaṭṭva-madhye prānānām aganane 'pi na nyū-
natā, buddher eva kriyā-śaktyā sūtrātma-prānā'di-nāmakatvād iti.

antahkarana-parināme 'pi vāyu-tulya-samecāra-viśeṣād vāyu-devatā-
'dhusthitatvāc ca vāyu-vyavahāro-'papattir iti.

vāṇṣekānām ivā 'smākam nā 'yam nyamo, yad indriya-vṛttiḥ krame-
nāi 'va bhavati, nāi 'kade 'ty āha.

kramaḥ 'kramaḥ ce 'ndriya-vṛttiḥ. 32

suganam. jāti-sūmkariyasyā 'smākam adosatvāt sāmagrī-samava-
dhāne saty anekāu apī 'ndriyāni ekadāi 'ka-vṛtty-utpādane bādhakam nā
'stī 'ti bhāvaḥ

indriya-vṛttinām vibhāgaḥ ca Kārikayā vyākhyātaḥ.

"śabdā'disu pañcānām ālocana-mātram iṣyate vṛttiḥ;
vacanā 'dāna-vihara-o-'tsargā-'nandāḥ ca pañcānām" iti

ālocanam ca purva- caryair vyakhyatam

“asti hy ālocanam jñānam prathamam nirvikalpakam,
param punas tathā vastu-dharmāu jāty-ādibhis tathe” ’ti

param uttara-kālīnam ca punar vastu-dharmāir dravya-rūpa-dharmāis tathā
jāty-ādibhiḥ ca jñānam savikalpakam tathā ’locanā-’khyam bhavati ’ty
arthah. tathā ca nirvikalpaka-savikalpaka-rūpam dvividham apy āndri-
yakam jñānam ālocana-samjñam iti labdham. kaṣcit tu «nirvikalpakam
jñānam evā ’locanam indriya-janyam ca bhavati, savikalpakam tu mano-
mātra-janyam» iti śloka-’rtham āha. tan na, Yoga-bhāṣye Vyāsa-devār
viṣṭa-jñānasyā ’py āndriyakatvasya vyavasthāpitatvāt; indriyāṁ viṣṭa-
jñāne bādhakā-’bhāvāc ca. sama eva ca sūtiā-’rtham apy evam vyācāste
«bāhye-’ndriyam ārabhya buddhi-paryantasya vrttir utsargataḥ kramena
bhavati kadācit tu vyāghrā-’di-darṣana-kāle bhaya-viṣesād vidyul-late ’va
sarva-karaneṣv ekadā ’va vrttir bhavati ’ty artha» iti. tad apy asat,
asmin sūtra indriya-vrttīnām eva kramikā-’kramikatva-vacanāt. na
buddhy-ahamkāra-vrttyoh prasaṅgo ’py asti. kim cāi ’kadā ’neke-’ndriya-
vrttāv eva vādi-vipratipattiyā tan-nūnaya-paratvam eva sūtrasyo ’citam,
mano-’nutva-pratiśedhāya, na tu kāka-dantā-’nveṣana-paratvam iti.

pūndikṛtya buddhi-vrttīḥ samsāra-nidānatā-pratipādanā-’rtham ādāu
darśayati:

vṛttayah pañcatayyah klistā-’klistāḥ 33.

klistā aklistā vā bhavantu vṛttayah, pañcatayyah pañca-prakārā eva,
nā ’dhikā ity arthah. klistā duḥkhaḥ samsārīka-vṛttayo, ’klistāḥ ca tad-
viparītā yoga-kālīna-vṛttayah. vrttīnām pañca-prakāratvam Pātañjala-
sūtreṇo ’ktam: “pramāna-viparyaya-’vikalpa-nidrā-smṛtaya” iti. tatra
pramāna-vrttir atrā ’py uktā. viparyayas tv asmākam vivekā-’graha evā,
’nyathā-khyāter nirasyatvāt vikalpas tu viṣesa-darṣana-kāle ’pi (Rāhoḥ
gṛah, purusasya cāntanyam) ity-ādi-jñānam nidrā ca suṣupti-kālīnā
buddhi-vrttīḥ smṛtiḥ ca samskāra-janyam jñānam iti. etat sarvam
Pātañjale sūtritam

yā etā buddhi-vṛttaya uktā, etad-āupādhiky eva purusasyā ’nya-
rūpatā, na svataḥ; etan-nivṛttāu ca puruṣaḥ svarūpe ’vasthito bhavati ’ty
anayā ’pi diḡ puruṣasya svarūpam paricāyayati

tan-nivṛttāv upaśānto-’parāgaḥ svasthaḥ. 34.

tāsām vrttīnām virāma-daśayām śānta-tat-pratibimbakah svastho bha-
vati, kāvalya ivā ’nyadā ’pi ’ty arthah. tathā ca Yoga-sūtra-trayam
“yogaḥ citta-vṛtti-nirodhaḥ,” “tadā dīpṇī svarūpe ’vasthānam,” “vṛtti-
sāñpyam itaratre” ’ti. idam eva ca puruṣasya svasthatvam, yad upādhi

vr̥tteh pratibimbasya : n vr̥ttir iti etadr̥ṣi ca vasiṭha puruṣasya Vasisthe
dr̥ṣṭāntena j̥r̥uḥ : q̥ta, y̥tha

“anapta-khila-çāilā-di-pratibimbe hi yādr̥ṣi
syād darpane darpanatā kevalā-’tma-svaiūpinī,
aham tvam jagad ity-ādāu praçānte dr̥ṣya-sambhrame
syāt tādīçī kevalatā sthite dr̥ṣṭary avīksana ” iti.

etad eva distāntena vivinoti

kusuma-vac ca manih 35

ca-kāro hetū. kusumene ’va manir ity arthah yathā japā-kusume-
na sphatīka-manī rakto ’svastho bhavati tau-nivrttāu ca rāga-çūnyah svastho
bhavati, tadvad iti. tad etad uktam Kāume.

“yathā samlakṣyate raktah kevalah sphatikō janāih
rañjakā-dy-upadhānena, tadvat parama-pūruṣa ” iti

«nanu kasya prayatnena kaiana-jātam pravartatām, puruṣasya kūta-
sthatvād içvarasya ca pratisiddhatvād ? » iti tatrā ha.

puruṣārtham karaṇo-’dbhavo ’py, adr̥ṣto-’llāsāt 36

pradhāna-pravrtti-vat puruṣārtham kaiano-’dbhavaḥ karanānām pra-
vrttiḥ api puruṣasyā ’dr̥ṣṭā-blavyakter eva bhavatī ’ty arthah adr̥ṣtam co-
’pādher eva

parārtham svataḥ pravrttāu distāntam āha

dhenu-vad vatsāya 37

yathā vatsārtham dhenuh svayam eva ksīam śravati, nā ’nyam yatnam
apekṣate, tathā ’va svānunaḥ puruṣasya kr̥te svayam eva kaianām pravar-
tanta ity arthah. dr̥ṣyate ca susuptāt svayam eva buddher utthānam iti.
etad eva Kānkayā ’py uktam.

“svām-svām pratipadyante paraspaiā-kūta-hetukām vrttim,
puruṣārtha eva hetur, na kenacit kāryate karanam ” iti.

«bāhyā-’bhyantarām miltvā kiyauti karanānī ? » ’ty ākāṅksāyām āha.

karanam trayodaça-vidham avāntara-bhedāt 38

antahkarana-trayam daça bāhya-karanām miltvā trayodaça teṣv api
vyakti-bhedenā ’nanyam pratipādayitum <vidham> ity uktam buddhir
eva mukhyam karanam ity āçayeno ’ktam. <avāntara-bhedād> iti; ekasyā
’va buddhy-ākhyā-karanasya karanānām anekatvād ity arthah

«nanu buddhir eva puruṣe ’rtha-samarpakatvān mukhyam karanam,
anyesāu ca kīṁ atvam gūṇam tatrā ko guṇa ? » ity ākāṅksāyām āha

indriyesu sādhakatamatva-guna-yogāt, kuṭhāra-vat 39

indriyesu puruṣārtha-sādhakatamatva-rūpaḥ karanasya buddher gunal paramparayā 'sti; atas trayodaśa-vidham karanam upapadyata iti pūrva sūtrenā 'nvayah. kuṭhāra-vat iti; yathā phalā'yoga-vyavacchinatay prahārasyaī 'va echedāyām mukhya-karanatve 'pi prakṛsta-sādhana-tva guna-yogāt kuṭhārasyaī 'pi karanatvam, tatthe 'ty arthah.

antahkaranasyaī 'katvam abhipretyā 'hamkārasya gāuna-karanatvam atra no 'ktam

gāuna-mukhya-bhāve vyavasthām viśiṣṭyā 'ha:

dvayor pradhānam mano, loka-vad bhṛtya-vargeṣu. 40

dvayor bāhyā'ntarayor madhye mano buddhir eva pradhānam, mukhyam, sāksāt-karanam iti yāvat; puruṣe 'rtha-samarpakatvāt, yathā bhṛtya-vargeṣu madhye kaṇeid eva loko rājñah pradhāno bhavaty, anye ca tad-upasarjanī-bhūtā grāmā'dhyakṣā'dayas, tadvad ity arthah

atra manah-ṣabdo na titīyā'ntahkārana-vācī; vaksyamānasyā 'khila-samskāra-'dhāratvasya buddhy-atiriktasv asambhavāt; sambhave vā buddhi-kalpana-vāyarthyaād iti.

buddheḥ pradhānatve hetūn āha tribhūti sūtrāḥ.

avyabhicārāt. 41

sarva-kārana-vyāpakatvāt phalā'vyabhicārād ve 'ty arthah

tathā 'ṣesa-samskāra-'dhāratvāt. 42

buddheḥ evā 'khila-samskāra-'dhāratā, na tu caksur-āder ahamkāra-manasor vā; pūrva-drṣṭa-ṣrutā'dy-arthānām andha-bādhirā-'dibhīḥ smaranā-'nupapatteh, tattva-jñānenā 'hamkāra-manasor laye 'pi smarana-darśanāc ca ato 'ṣesa-samskāra-'dhāratayā 'pi buddheḥ eva sarvebhyaḥ pradhānatvam ity arthah

smṛtyā 'numānāc ca 43

smṛtyā cintana-rūpayā vṛttyā prādhānyā-'numānāc ce 'ty arthah cintā-vṛttiḥ hi dhyānā-'khyā sarva-vṛttibhyaḥ śreṣṭhā; tad-ācīyatayā ca cittā'para-nāmnī buddhir eva śreṣṭhā 'nya-vitūka-karanebhya ity arthah

«nanu cintā-vṛttih puruṣasyaī 'vā 'stu.» tatiā 'ha:

sambhaven na svataḥ 44.

svataḥ puruṣasya smṛtiḥ na sambhavet, kūtasthatvād ity arthah ittham vā vyākhyeyam «nanv evam buddhir eva karanam astu; kṛtam avāntara-karanār» ity āṣaṅkāyām āha: «sambhaven na svata» iti caksur-ādi-dvāratām vinā 'khila-vyāpāresu buddheḥ svataḥ karanatvam na sambhavet andhā'der api rūpā'di-darṣa-'patter ity arthah

« nanv evam buddher eva pradhānye katham māśa ubhaya tma
katva n prag iktam? » tatra ha

āpeksiko guṇa-pradhāna-bhāvah, kriyā-viṣeṣāt 45.

kriyā-viṣeṣam prati karanānām āpeksiko guṇa-pradhāna-bhāvah:
caksur-ādi-vyāpāreṣu manah pradhānam, mano-vyāpāre cā 'hamkāro,
'hamkāra-vyāpāre ca buddhiḥ pradhānam.

« nanv asya puruṣasye 'yam buddhir eva karanam, na buddhy-antaram
ity evam vyavasthā kim-nimittike? » 'ty ākāṅkṣyām āha.

tat-karmā-'rjitatvāt tad-artham abhiceṣṭā, loka-vat 46.

tat-puruṣīya-karma-jatvāt karanasya tat-puruṣārtham abhiceṣṭā sarva-
vyāpāro bhavati loka-vat iti; yathā loke yena puruṣena krayā-'di-
karmanā 'rjito yah kutbārā-'dis, tat-puruṣārtham eva tasya cchudā-'di-
vyāpāra ity arthah ataḥ karaṇa-vyavasthe 'ti bhāvah.

yady api kūṭasthatayā puruṣe karma nā 'sti, tathā 'pi bhoga-sādhana-
tayā puruṣa-svāmikatvena rājño jayā-'di-vat eva puruṣasya karma 'cyate
« tanu karmana eva tat-puruṣīyatve kim niyāmakam? » iti cet, tathā-
vidham karmā-'ntaram eva. anāditvāt tu nā 'navasthā doṣāye 'ti. yat tu
kaṇṇād avivekī vadati « buddhi-pratibimbīta-puruṣasya karma » 'ti, tan na;
Yoga-bhāṣye 'smad-ukta-prakāśasyāi 'vo 'ktatvenā 'nya-prakāśasyā 'prāmā-
ṇikatvāt, pratibimbasyā 'vastutvena karmā-'dy-asambhavāc ca; anyathā
pratibimbasya karma-tad-bhogā-'dy-aṅgikāre bimbatvā-'bhīmata-puruṣa-
kalpanā-vāi varthyasya pūrvam pratipāditatvāt iti

buddheḥ prādhānyam prakatī-kartum upasamharati

samāna-karma-yoge buddheḥ prādhānyam, loka-val — loka-vat
47.

yady api puruṣārthatvena samāna eva sarveṣām karanānām vyāpāras,
tathā 'pi buddher eva prādhānyam. loka-vat; loke hi rājā-'rthakatvā-
'viṣeṣe 'pi grāmā-'dhyakṣā-'disu madhye mantrina eva prādhānyam, tadvad
ity arthah. ata eva buddhir eva mahān iti sarva-ḡāstresu gīyata iti —
vīpsā 'dhyāya-samāptāu.

liṅga-dehasya ghatakam yat saptadaśa-samkhyakam,

pradhāna-kāryam tat sūksmam atrā 'dhyāye 'nuvarṇitam.

iti 31-Vijñānā-'cārya-nirmite Kāpila-sāmkhya-pravacanasya bhāṣye pra-
dhāna-kāryā-'dhyāyo dvitīyah.

itah param pradhānasya sthūla-kāyam mahā-bhūtāni ṣarīra-dvayan
ca vaktavyam; tataḥ ca vividha-yoni-gaty-ādayo jñāna-sādhana-nusthāna
hetv-apaśa-vānāgyā-ītham, tataḥ ca para-vārāgyāya jñāna-sādhanaṅy
akhilāni vaktavyānī 'ti trtiyā-rambhah.

aviṣeśād viṣeśa-rambhah 1

nā 'sti viṣeśah cānta-ghora-mūḍhatvā-di-rūpo yatre 'ty aviṣeśo bhūta-
sūksmam pañca-tanmātrā-khyam tasmāc chāutā-di-rūpa-viṣeśavattvena
viṣeśānām sthūlānām mahā-bhūtānām ārambha ity arthah sukhā-dy-
ātmakatā hi cāntā-di-rūpā sthūla-bhūtesv eva tāratamyā-dibhir abhivyaj-
0 yate, na sūksmesu, tesām cāntā-karūpatayāi 'va yogisv abhivyakter iti.

tad evam pūrvā-dhyāyam ārabhya trayaviṇṣaṭi-tattvānām utpattim
uktvā tasmāc charīra-dvayo-tpattim āha.

tasmāc charīrasya 2.

tasmāt trayaviṇṣaṭi-tattvāt sthūla-sūksma-ṣarīra-dvayasyā 'rambha ity
5 arthah

samprati trayaviṇṣaṭi-tattve samsārā-nyathā-nupapattim pramāna-
yati.

tad-bijāt samsr̥tiḥ. 3

tasya ṣarīrasya bijāt trayaviṇṣaṭi-tattva-rūpāt sūksmād dhetoḥ puru-
1 sasya samsr̥tir gatā-gate bhavataḥ, kūtaśthasya vibhūtayā svato gaty-ādy-
asambhavād ity arthah trayaviṇṣaṭi-tattve 'vasthito hi puruṣas tenāi 'vo
'pādhinā pūrva-kṛta-karma-bhogā-rtham dehād deham samsarati;

“mānasam manasāi 'vā 'yam upabhuñkte ṣubhā-ṣubham,
vācā vācā kṛtam karma, kāyenāi 'va tu kāyikam”

, ity-ādi-smṛtibhir pūrva-sargīya-karmo-pakaranāir evo 'tsargataḥ sargā-
'ntaresū 'pabhoga-siddheh. ata eva Brahma-sūtram upasamharati “sam-
parisvakta” iti.

samsr̥ter avadhim apy āha.

ā vivekāc ca pravartanam aviṣeśānām 4

1 iṣvarā-niṣvaratvā-di-viṣeśa-rahitānām sarvesām eva pumsām viveka-
paryantam eva pravartanam samsr̥tir āvaṣyakī, viveko-ttaram ca na se
'ty arthah

tatra hetum āha.

upabhogād itarasya. 5

itarasyā 'vivekina eva svīya-karma-phala-bhogā-vaṣyambhāvād ity
arthah

deha-sattve pi samsṛti-kāle bhogo na stītya

sampratī parimukto dvābhyām. 6.

sampratī samsṛti-kāle puruṣo dvābhyām cīto'sna-sukha-duḥkhā'dvādvābhyāḥ parimukto bhavati 'ty arthah. tad etat Kārikayo 'ktam

"samsarati nirupabhogam bhāvāir adhivāsitam līṅgam" iti.

bhāvā dharmā-dharma-vāsanā-dayah

ataḥ param çairā-dvayam viçisya vaktum upakramate:

mātā-pitr-jaṁ sthūlam prāyaça, itaran na tathā 7

sthūlam mātā-pitr-jaṁ prāyaço bāhulyena, anyon-jasyā 'pi sthūla-çarīrasya smaranāt. itarac ca sūkṣma-çairāṁ na tatthā, na mātā-pitr-jaṁ; sargā'dy-utpannatvād ity arthah. tad uktam Kārikayā:

"pūrvo'tpannam asaktam nīyatam mahad-ādi-sūkṣma-paryantam
samsarati nirupabhogam bhāvāir adhivāsitam līṅgam" iti.

nīyatam nītyam, dvī-parā'dha-sthāyī gāuṇa-nītyam. prati-çarīram līṅgo'tpatti-kalpane gāuravāt pralaye tu tan-nāçah çruti-smṛti-prāmānyādīsyate.

gati-kāle bhogā-bhāva-vacanam utsargā-bhīprāyena, kadācit tu vāya-vīya-çairā-praveçato gamana-kāle 'pi bhogo bhavati: ato Yama-mārge duḥkha-bhoga-vākyāny upapadyanta iti.

«sthūla-sūkṣma-çairāṇāyor madhye kim-upādḥikah puruṣasya dvandva-yogah?» tad avadhārayati.

pūrvo'tpattes tat-kāryatvam, bhogād ekasya, ne 'tarasya 8.

pūrvam sargā'dāv utpatitv yasya līṅga-çarīrasya, tasyāi 'va tat-kāryatvam sukha-duḥkha-kāryakatvam. kutah' ekasya līṅga-dehasyāi 'va sukha-duḥkhā-khya-bhogāt; na tv itarasya sthūla-çarīrasya, mṛta-çarīre sukha-duḥkhā'dy-abhāvasya sarva-sammatatvād ity arthah

uktasya sūkṣma-çarīrasya svarūpam āha:

saptadaçāi-kaṁ līṅgam. 9

sūkṣma-çarīram apy ādhārā'dheya-bhāvena dvīvidham bhavati. tatra saptadaça mūlītvā līṅga-çarīram; tac ca sargā'dāu samastī-rūpam ekam eva bhavati 'ty arthah ekādaçe 'ndriyāṇi pañca tanmātrāṇi buddhiç ce 'ti saptadaça; ahamkāraṣya buddhāv eva 'ntarbhāvaḥ.

caturtha-sūtre vakṣyamāna-pramāṇād etāny eva saptadaça līṅgam mantavyam, na tu saptadaçaṁ ekam ce 'ty astādaçaṭayā vyākhyeyam: uttara-sūtreṇa vyakti-bhedasyo 'papādyatayā 'tra līṅgāi-kaṭva ekaçabdasya tatparyā- v ca

“karmā- tma puruṣa yo sa bandha mokṣaḥ sa yujyate
sa saptadaśakena pi raḥ na yujyate ca sa

iti Moksadharma-dāu līṅga-ṣaīrasya saptadaśatva-siddheḥ ca saptadaśā
'vayavā atra santī 'ti saptadaśako iāḥ ity aithah rāḥi-ṣabdena sthūla-
deha-val līṅga-dehasyā 'vayavitvam nirākr̥tam, avayavi-rūpena dravyā-
'ntara-kalpanāyām gāuravāt sthūla-dehasya cā 'vayavitvam ekatā-'di-
pratyaksā-'nurodhena kalpyata iti.

atra ca līṅga-dehe buddhir eva pradhāne 'ty āḥayena līṅga-dehasya
bhogah prāḡ uktah. prāṇaḥ cā 'ntahkaranasyā 'va vrtti-bhedah; ato
līṅga-dehe prāṇa-pañcakasyā 'py antarbhāva iti asya saptadaśā-'vayava-
kasya ṣaīratvam svayam vakṣyati. “līṅga-ṣaīra-nimittaka iti Sanan-
danā-'cārya” iti sūtreṇa. ato bhogā-'yatanatvam eva mukhyam ṣaīra-
laksanam. tad-āḥrayatayā tv anyatra ṣaīratvam iti paḥcād vyakti-bhavi-
ṣyati “ceṣṭe-'ndriyā-'rthā-'ḥrayah ṣaīram” iti tu Nyāye 'pi tasyā 'va
laksanam kītam iti.

«nanu līṅgam ced ekam, tairhi katham puruṣa-bhedena vilaksanā
bhogāḥ syuh?» tatrā 'ha:

vyakti-bhedah karma-viṣeṣāt. 10

yady api sargā-'dāu Hiranyagarbho-'pādhi-rūpam ekam eva līṅgam,
tathā 'pi tasya paḥcād vyakti-bhedo vyakti-rūpenā 'nḥato nānātvam apī
bhavati; yathe 'dānīm ekasya putr-līṅga-dehasya nānātvam anḥato bhavati
putra-kanyā-'di-līṅga-deha-rūpena tatra kāranam āha: karma-viṣeṣād iti;
jīvā-'ntarānām bhoga-hetu-karmā-'der ity arthah. atra viṣeṣa-vacanāt
samasti-srṣṭir jīvānām sādharānāḥ karmabhu bhavati 'ty āyātam. ayam
ca vyakti-bhedo Manv-ādisv apy uktah, yathā Manāu samāṣṭi-puruṣasya
śad-indriyo-'tpatty-anantaram.

“tesām tv avayavān sūksmān sannām apy amītāu-'jasām
samniveṣyā 'tma-mātrāsu saiva-bhūtāni nūnamā” iti

sannām iti samasta-līṅga-ṣaīro-'palakṣanam. ātma-mātrāsu, cid-anḥesu
samyojye 'ty arthah. tathā ca tatrā 'va vākya-'ntaram:

“tac-charīra-samutpannāḥ kāryās tairhi karanāḥ saha
ksetra-jūāḥ samajāyanta gātrebhyas tasya dhīmata” iti.

«nanv evam bhogā-'yatanatayā līṅgasyā 'va ṣaīratve sthūle katham
ṣaīra-vyavahārah?» tatrā 'ha

tad-adhiṣṭhānā-'ḥraye dehe tad-vādāt tad-vādah. 11

tasya līṅgasya yad adhiṣṭhānam āḥrayo vakṣyamāna-bhūta-pañcakam,
tasyā 'ḥraye sātkaūṣika-dehe tad-vādo deha vādas tad vādāt tasyā 'dhi

sthāna-ṣabdo-'ktasya deha-vādād ity arthah. līṅga-sambandhād adhiṣṭhānasya dehatvam, adhiṣṭhānā-'ṣrayatvāc ca sthūlasya dehatvam ity paryavasito 'rthah adhiṣṭhāna-ṣaīram ca sūkṣmam pañca-bhūtā-'tmakam vakṣyate tathā ca ṣaīra-trayaṃ siddham. yat tu

“ātivāhika eko 'sti deho 'nyas tv ādhibhāutikah
sarvāsām bhūta-jātīnām, brahmanas tv eka eva kim ?”

ity-ādi-ṣāstresu ṣaīra-dvayam eva ṣrūyate, tal līṅga-ṣaīrā-'dhiṣṭhāna-ṣaīrayor anyo-nya-niyatatvena sūkṣmatvena cāi 'katā-'bhīprāyād iti

«nanu sātṛkāuṣikā-'tirikte līṅga-ṣaīrā-'dhiṣṭhāna-bhūte ṣaīrā-'ntare kim pramānam ?» ity ākāṅkṣāyām āha

na svātantryāt tad rte chāyā-vac citra-vac ca. 12

tal līṅga-ṣaīram tad rte 'dhiṣṭhānam vinā svātantryān na tiṣṭhati, yathā chāyā nīrādhārā na tiṣṭhati, yathā vā citram ity arthah. tathā ca sthūla-deham tyaktvā lokā-'ntara-gamanāya līṅga-dehasyā 'dhāra-bhūtam ṣaīrā-'ntaram siddhyatī 'ti bhāvah. tasya ca svarūpam Kārikāyām uktam :

“sūkṣmā mātā-pitr-jāḥ saha prabhūtāis tridhā viṣeśāḥ syuh,
sūkṣmās teṣām nīyatā, mātā-pitr-jā nīvāntanta” iti

atra tanmātra-kāryam mātā-pitr-ja-ṣaīrā-'peksayā sūkṣmam yad bhūta-pañcakam yāval-līṅga-sthāyī proktam, tad eva līṅgā-'dhiṣṭhānam ṣaīram iti labdham Kārikā-'ntarena :

“citrām yathā 'ṣrayam rte, sthānv-ādibhyo vinā yathā chāyā,
tadvad vinā viṣeśāir na tiṣṭhati nīrāṣrayam līṅgam” iti

viṣeśāḥ sthūla-bhūtāḥ sūkṣmā-'khyāḥ, sthūlā-'vāntara-bhedāir iti yāvat asyām Kārikāyām sūkṣmā-'khyānām sthūla-bhūtānām līṅga-ṣaīrād bhedā-'vagamenā

“pūrvo-'tpannam asaktam nīyatam mahad-ādi-sūkṣma-paryantam”

ity-ādi-pūrvo-'dāhṛta-Kārikāyām sūkṣma-bhūta-paryantasya līṅgatvam nā 'rthah, kim tu mahad-ādi-rūpam yal līṅgam, tat svā-'dhāra-sūkṣma-paryantam samsaratī, tena saha samsaratī 'ty arthah «nanv evam līṅga-ghataka-padārthāḥ kīyanta ity katham avadbhāryam ?» ity cet,

“vāsanā bhūta-sūkṣmam ca karma-vidye tathāi 'va ca
daṣe-'ndriyam mano buddhir etal līṅgam vidur budhā”

ity Vāsiṣṭhā-'di-vāk्यebhyah. atra līṅga-ṣaīra-pratipādanenāi 'va puryastakam apī vyākhyeyam ity āṣayena buddhi-dharmānām apī vāsanā-karma vidyānām prthag upanyāsah bhūta-sūkṣmam cā 'tra tanmātrā, daṣe 'ndriyāni ca jñāna-karme-'ndriya-bhedena pura-dvayaṃ ty āṣayaḥ yat

tu maya-vadinō linga-çarasya tanmatra-sthane prana-di-paīcakaṃ prakṣipanti pury-astakaṃ ca nyatha kalpayanti, tad apranarīkaṃ tu

«nanu mūrta-dīvyatayā vāyv-āder iva līṅgasyā 'kāçam evā 'saṅgenā 'dhāro 'stu; vyartham anyatra saṅga-kalpanam » iti. tatiā 'ha.

mūrtatve 'pi na, saṃghāta-yogāt, tarani-vat 13

mūrtatve 'pi na svātantryād asaṅgatayā 'vasthānam, prakāça-rūpa-tvena sūryasye 'va saṃghāta-saṅgā-'numānād ity arthah. sūryā-'dīni sarvāni tejāṅsi pārthiva-dravya-saṅgenāi 'vā 'vasthūtāni drçyante; līṅgam ca sattva-prakāçamayam, ato bhūta-saṃgatam iti

0 līṅgasya parimānam avadhārayati

anu-parimānam tat, kṛti-çruteh. 14

tal līṅgam anu-parimānam paricchinnam, na tv atyantam evā 'nu, sāvayavatvasyo 'ktatvāt. kutah? kṛti-çruteh kriyā-çruteh;

“viññānaṃ yajñam tanute karmāni tanute 'pi ce ”

, 'ty-ādi-çruter viññānā-'khyā-buddhi-pradhānatayā viññānasya līṅgasyā 'khila-karma-çraṇanād ity arthah. vibhutve satī kriyā na sambhavati.

tad-gati-çruter iti pāthas tu samīcinah. līṅga-çarīrasya ca gati-çrutih. “tam utkrāmantam prāno 'nūtkrāmati, prānam anūtkrāmantam sarve prānā anūtkrāmantī; saviññāno bhavati, saviññānam evā 'nvavakrāmatī' ” ti. saviññāno buddhi-sahita eva jāyate, saviññānam yathā syāt, tathā samsarati ce 'ty arthah

paricchinnatve yukty-antaram āha :

tad-annamayatva-çruteç ca. 15.

tasya līṅgasyāi 'kadeçato 'nnamayatva-çruter na vibhutvam sambhavatī 'ti, vibhutve satī mtyatā-'patter ity arthah. sā ca çrutir hi “annamayam hi, sāumya, mana, āpomayah prānas, tejomayī vāg ” ity-ādiḥ. yady api mana-ādīni na bhāutikāni, tathā 'py anna-samsrsta-sajātīyā-'nça-pūranād annamayatvā-'di-vyavahāro bodhyah

«acetanānām līṅgānām kim-artham samsrut, dehād dehā-'ntara-sam-cāra? » ity āçāṅkāyām āha

puruṣārtham samsrut līṅgānām, sūpa-kāra-vad rājñah. 16

yathā rājñah sūpa-kārānām pāka-çālāsu samcāro rājārtham, tathā līṅga-çarīrānām samsrutḥ puruṣārtham ity arthah

līṅga-çarīram açeṣa-viçeṣato vicāritam, idānīm sthūla-çarīram api tathā vicārayati :

pāñcabhāutiko dehah 17.

pañcānām bhūtānām mīlītānām parināmo deha ity arthah.

matā-ntaram āha :

cāturbhāutikam ity eke 18

ākāṣasyā 'nārambhakatvam abhipretye 'dam

āikabhāutikam ity āpare 19.

pārthivam eva ṣaṇṇam, anyāni ca bhūtāny upastambhaka-mātrāṇi 'ti bhāvah. athavāi 'kabhāutikam ekāika-bhāutikam ity arthah manusyā-
'di-ṣaṇṇe pārthivā-ṇṇā-dhikyena pārthivatā, sūryā-'di-lokesu ca teja-ādy-
ādhyakyaena tāñjasādītā ṣaṇṇānām, suvarṇā-'dīnām iva ti. imam eva pak-
ṣam pañcamā-dhyāye 'pi siddhāntayisyati

dehasya bhāutikatvena yat sīdhyati, tad āha

na sāmśiddhikam cāitanyam, pratyekā-'drsteh 20

bhūteṣu prthak-kṛteṣu cāitanyā-'darṣanād bhāutikasya dehasya na
svābhāvikaṁ cāitanyam, kim tv āupādhikam ity arthah.

bādhakā-ntaram āha :

prapañca-maranā-'dy-abhāvaḥ ca 21.

prapañcasya sarvasyāi 'va marana-susupty-ādy-abhāvaḥ ca dehasya
svābhāvika-cāitanye satī syād ity arthah. marana-susupty-ādikam hi
dehasyā 'cetanatā, sā ca svābhāvika-cāitanye satī no 'papadyate; svabhā-
vasya yāvad-dravya-bhāvitvād iti.

“pratyekā-'drster” itī yad uktam, tatrā 'ṣaṇṇīya pariharati

mada-çakti-vac cet, pratyeka-paridrste sāmhatye tad-udbhavah.

22

«nanu yathā mādakatā-çaktih pratyeka-dravyā-'vrttiḥ api milita-
dravye vartata, evam cāitanyam api syād » itī cen, na, pratyeka-paridrste
satī sāmhatye tad-udbhavah sambhavet. prakṛte tu pratyeka-paridrstatvam
nā 'sti ato drstānte pratyekam ṣāstrā-'dibhiḥ sūksmatayā mādakatve
siddhe sambhata-bhāva-kāle mādakatvā-'virbhāva-mātram sīdhyati. dārs-
tāntike tu pratyeka-bhūteṣu sūksmatayā na kenā-'pi pramānena cāitanyam
siddham ity arthah «nanu samuccite cāitanyā-darṣanena pratyeka-bhūte
sūksma-cāitanyā-çaktir anumeye » 'ti cen, na, aneka-bhūteṣv aneka-cāi-
tanyā-çakti-kalpanāyām gāuravena lāghavād ekasyāi 'va nitya-cit-svarū-
pasya kalpanāu-'cityāt «nanu yathā 'vayave 'vartamānam api parimāna-
jala- a-di karyah ghatā-dau drçyata, evam eva ṣaṇṇīya cāitanyam

syād' » iti mām 'vam' bhūta-gata-viṣesa-guṇānām sa-jātīya-kāraṇa-guṇa-janyatayā kāraṇe cāitanyam vinā dehe cāitanyā-'sambhavād iti.

“purusārtham samsrtir lūgānām” ity uktam; tatā lūgānām sthūla-deha-samcūā-'khyā-janmano yo-yah purusārtho yena-yena vyāpārena
5 sidhyati, tad āha sūtrābhyām.

jñānān muktih. 23

lūga-samsrtito janma-dvārā viveka-sāksātkārah; tasmān mukti-rūpah purusārtho bhavati 'ty arthah jñānā-'dikam ca pratyaya-sargatayā Kārikāyām paribhāṣitam

10 “eṣa pratyaya-sargo viparyayā-'çakti-tuṣṭi-siddhy-ākhyā” iti.

viparyayā-'dayo vyākhyāsyante, 'tra ca sa eva buddhi-sargah prajoyana-yogena sūtrair ucyata iti viṣeṣah

bandho viparyayāt. 24.

viparyayāt sukha-duḥkhā-'tmako bandha-rūpah purusārtho lūga-
15 samsrtito bhavati 'ty arthah

jñāna-viparyayābhyām mukti-bandhāv uktāu, tatrā 'dāu jñānān muktim vicārayati

niyata-kāranatvān na samuccaya-vikalpau 25

yady api

20 “vidyām cā 'vidyām ca yas tad vedo 'bhayam sahe”

'ty-ādi grūyate, tathā 'py aviveka-nivrttāu loka-siddhatayā jñānasya niyata-kāranatvād avidyā-'khyā-karmanā saha jñānasya mokṣa-janane samuccayo vikalpo vā nā 'sti 'ty arthah.

“tam eva viditvā 'ti mṛtyum eti, nā 'nyah panthā vidyate 'yanāya”

25 “na karmanā na prajāyā dhanena, tyāgenā 'ke amṛtatvam ānaçur”

aty-ādi-çrutibhyo 'pi karmano na sāksān mokṣa-hetutvam

samuccayā-'nuṣṭhāna-çrutis tv aṅgā-'ṅgi-bhāvā-'dibhir apy upapadyata
iti.

samuccaya-vikalpayor abhāve dīṣṭantam āha

30 svapna-jāgarābhyām iva māyikā-'māyikābhyām no 'bhayor muktih puruṣasya. 26

yathā māyikā-'māyikābhyām svapna-jāgara-padāṁtābhyām anyo-'nya-sahakāri-bhāvenā 'kah puruṣārtho na sambhavati, evam ubhayor māyikā-

'māyikayor anuṣṭhitayoh karma-jñānayoh puruṣasya muktir api na yukte
5 'ty arthah māyikatvam ca satyatvam, asthivatvam iti yavat tac ca

svāpne 'ithe 'stu jāgrat-padārthas tu svāpnā-'peksayā satya eva; kūṣastha puruṣā-'pekṣayāi 'vā 'sthīratvenā 'satyatvāt; atah svapna-vilaksana-snānā 'di-kārya-karah. evam karmā 'py asthīratvāt prakṛti-kāryatvāc ca māyīkam, ātmā tu sthīratvād akāryatvāc cā 'māyīkah. atas taylor anusthīta-karma-jñānayoḥ samāna-phala-dātrtvaṁ ayāuktīkam itī vilaksanam eva kāryam yuktam

«nanv evam apy ātmo-'pāsanā-'khyā-jñānena saha tattva-jñānasya samuccaya-vikalpau syātām, upāsyasyā 'māyikatvād'» iti. tatrā 'ha.

itarasyā 'pī nā 'tyantikam. 27

itarasyā 'py upāsyasya nā 'tyantikam amāyikatvam, upāsyā-'tmany adhyasta-padārthānām api praveṣād ity arthah.

upāsanasya māyikatvam yasminn anṣe, tad āha
samkalpīte 'py evam. 28

manah-samkalpīte dhyeyā-'ṅṣa evam api māyikatvam apī 'ty arthah
"sarvam khalv idam brahme" 'ty-ādi-ṣṛṭy-ukte hy upāsyē prapañcā-'ṅṣasya māyikatvam eva 'ti

«tasya upāsanasya kim phalam'» ity ākāṅkṣāyām āha
bhāvano-'pacayāc chuddhasya sarvam, prakṛti-vat 29

bhāvanā-'khyo-'pāsanā-nispattyā chuddhasya nispāpasya puruṣasya prakṛter iva sarvam āṇvāryam bhavatī 'ty arthah. prakṛtiḥ yathā srṣṭi-sthīti-samhāram karoti, evam upāsakasya buddhi-sattvam api prakṛti-preranena srṣṭy-ādi-kartṛ bhavatī 'ti.

jñānam eva mokṣa-sādhanaṁ itī sthāpitam; idānīm jñāna-sādhanaṁ āha

rāgo-'pahatīr dhyānam. 30

jñāna-pratibandhako yo viśayo-'parāgaḥ cittasya, tad-upaghāta-hetur dhyānam ity arthah. upacārena kārya-kāranayoḥ abheda-nirdeṣah; rāga-kṣayasya dhyānatvā-'sambhavāt — atra dhyāna-ṣabdena dhāranā-dhyāna-samādhayo yogo-'ktās traya eva grāhyāḥ. Pātañjale yogā-'ṅgānām astānām eva vīvekā-sāksātkāra-hetutva-ṣṛṇvānād itī eteṣāṁ cū 'vāntara-viṣeṣās tatrāi 'va diastavyāḥ; itarāṇi ca pañcā 'ṅgāni svayam vaksyati.

dhyāna-nispattyāi 'va jñāno-'tpattir nā 'rambha-mātreṇa 'ty āṣayena dhyāna-nispattir lakṣanam āha

vṛtti-nirodhāt tat-siddhiḥ. 31.

dhyeyā-'tīrīkta-vṛtti-nirodha-rūpeṇa samprajñāta-yogena tat-siddhir dhyānasya nispattir jñānā-'khyā phalā-'padhāna-rūpā bhavatī 'ty arthah

atas tāvāt-paryantam eva dhyānam kartavyam ity āçayah. itara-vrthti nirodhe saty eva viṣayā-ntara-samecā-’khyā-pratibandhā-’pagamād dhyeya sākṣātkāro bhavātī ’ti kṛtvā yogo ’pi jñāne kāranam yogā-’nga-dhyānā-’di vad ity api mantavyam ;

“ adhyātma-yogā-’dhigamena devam matvā dhīno harṣa-çokāu jahātī ”
 ’ty-ādi-çruti-smṛtyos tad-avagamād iti

dhyānasyā ’pi sādhanāny āha .

dhāraṇā-’sana-svakarmanā tat-siddhiḥ. 32

vakṣyamānena dhāraṇā-’di-trayena dhyānam bhavātī ’ty arthah

dhāraṇā-’di-trayam kramāt sūtra-trayena laksayati .

nirodhaç chardi-vidhāraṇābhyām 33.

prānasye ’ti prasiddhyā labhyate ; “ pracchardana-vidhāraṇābhyām vā prānasye ” ’ti Yoga-sūtre bhāṣya-kārena prānā-’yāmasya vyākhyātatvāt. chardiç ca vamanam, vidhāraṇa-tyāga iti yāvat, tena pūrana-recanayor lābhah. vidhāraṇam ca kumbhakam. tathā ca prānasya pūraka-recaka-kumbhakāir yo nirodho vaçī-karanam, sā dhārane ’ty arthah. āsana-karmanoh sva-çabdena paçcāl lakṣaṇīyatayā sūtre pariçeṣata eva dhāraṇāyā lakṣyatva-lābhād dhāraṇā-padam no ’pāttam cittasya dhāraṇā tu samādhivād dhyāna-çabdenā ’va grhīte ’ty uktam.

krama-prāptam āsanam laksayati :

sthira-sukham āsanam 34.

yat sthiram sat sukha-sādhanam bhavātī svastikā-’di, tad āsanam ity arthah.

sva-karma laksayati :

sva-karma svā-’çrama-vihita-karmā-’nusthānam. 35.

sugamam. tatra karma-çabdena yama-niyamavor grahaṇam, jte-’ndriyatva-rūpah pratyāhāro ’pi sarvā-’çrama-sādhanatayā karma-madhye praveçanīyah tathā ca Pātāñjala-sūtre jñāna-sādhanatayā proktāny aṣṭāu yogā-’ngāny atīā ’pi labdhāni. yathā tat sūtram. “ yama-niyamā-’sana-prānāyāma-pratyāhāra-dhāraṇā-dhyāna-samādhayo ’stāv aṅgāni ” ’ti te-’sām ca svarūpam tatrāi ’va dīśtavvām.

mukhyā-’dhikārinō nā ’stī bahir-aṅgasya yamā-’di-pañcakasyā ’peksā. kevalād dhāraṇā-dhyānā-’di-traya-rūpāt samyamād eva jñānam yogaç ca bhavātī ’ti Pātāñjala-siddhāntah Jadabharatā-’diṣu ca tathā drçyate ’pi. ’tas tad-annusarena cāryo py aha .

vāirāgyād abhyāsā ca. 36

kevalā-'bhyāsād dhyāna-rūpād eva vāirāgya-sahitā jñānam tat-sādhana-yogaḥ ca bhavaty uttamā-'dhikārinām ity arthah. tad uktam Gārude 'pi

“āsana-sthāna-vidhayo na yogasya prasādhakāh,

vilamba-jananāh saive vistarāh paṅkīṭitāh:

Çiçupālah siddhim āpa smaranā-'bhyāsa-gāuravād " iti

athavā vāirāgya-dhyānā-'bhyāsāv atra dhyānasyāi 'va hetutayo 'ktāu, ca-kāraḥ ca dhāranā-samuccayāye 'ti

tad evam jñānān mokso vyākhyātah atah param "bandho viparyayād" ity ukto bandha-kāranam viparyayo vyākhyāsyate tatrā 'dān viparyayasya svarūpam āha:

viparyaya-bhedāh pañca 37

avidyā-'smitā-rāga-dveṣā-'bhīniveṣāh pañca yogo-'ktā bandha-hetu-viparyayasyā 'vāntara-bhedā ity arthah tena çukty-ādī-jñāna-rūpānām viparyayānām asamgrāhe 'pi na kṣatīh. tatrā 'vidyā 'mityā-'çuci-duḥkhā-'nātmasu nitya-çuci-sukhā-'tma-khyātīr iti yoge proktā evam asmitā 'py ātmā-'nātmanor ekatā-pratyayah (çairīrā-'dy-atirikta ātmā nā 'stī) 'ty evam-rūpah. avidyā tu nāi 'vamrūpā, ātmanah çairīrā-'çairīro-'bhaya-rūpatve 'pi çairīre 'ham-buddhy-upapattēh rāga-dveṣāu tu prasiddhāv eva, abhīniveṣaḥ ca maranā-'di-trāsa itī rāga-'dīnām viparyaya-kāryatayā viparyaya-tvam

viparyayasya svarūpam uktvā tat-kāranasyā 'çakter api svarūpam āha. açaktir astāvīṇçatidhā tu. 38.

sugamam etad api Kārikayā vyākhyātam

“ekādaçe-'ndriya-vadhāh saha buddhi-vadhāir açaktir uddiṣṭā, saptadaça vadhā buddher viparyayāt tustī-siddhīnām " iti

“bādhiryam kushṭhitā 'ndhatvaṁ jadatā 'jighratā tathā mūkatā kāunya-paṅgutve klāibyo-'dāvarta-mugdhatā "

ity ekādaçe-'ndriyānām ekādaça 'çaktayah svataḥ ca buddher saptadaça 'çaktayah, yathā vaksyamānānām nava-tustīnām vighātā nava, tathā vaksyamānānām aṣṭa-siddhīnām ca vighātā aṣṭāv iti mīlītvā ce 'māh svataḥ parataḥ cā 'stāvīṇçatīr buddher açaktaya ity arthah. tu-çabda eṣām viçesa-prasiddhi-khyāpanā-'rthah

yayor vighātāu buddher açaktī, te tustī-siddhī sūtra-dvayenā 'ha:

tustīr navadhā 39.

svayam eva navadī atvam vaksyat.

siddhir aṣṭadhā 40

etad api svayam vakṣyati

uktānām viparyayā-’çakti-tusti-siddhīnām viçesa-ṇṇāsāyām kramena sūtra-catustayam pravartate

avāntara-bhedāḥ pūrva-vat 41

viparyayasyā ’vāntara-bhedā ye sāmānyataḥ pañco ’ktās, te pūrva-vat pūrvā-’cāryāir yatho ’ktās tathā ’va viçiṣyā ’vadhāyāḥ; vistara-bhayān ne ’ho cyanta ity arthah. te cā ’vidyā-’dayo mayā ’pi sāmānyata eva vyākhyātāḥ pañce ’ti, viçesatas tu dvāsaṣṭi-bhedāḥ tad uktam Kārikā-
yam

“bhedaḥ tamaso ’stavidho, mohasya ca, daçavidho mahā-mohah, tāmisiḥ ’stādaçadhā, tathā bhavaty andha-tāmisiḥ ” iti.

asyā ’yam arthah: aṣṭasv avyakta-mahad-ahamkāra-pañca-tanmātresu prakṛtisv anātmasv ātma-buddhir avidyā tamo ’ṣṭadhā bhavati. kārya-
kāranā-bhedena kevala-vikṛtiṣv ātma-buddher apy atīā ’ntaibhāvah. evam
avidyāyā viṣaya-bhedenā ’stavidhatvāt tatsamāna-viṣayakasyā ’smītā-
’khyā-mohasyā ’stavidhatvam divyā-’divya-bhedena çabdā-’dīnām viṣa-
yānām daçatvāt tad-viṣayako rāgā-’khyo mahā-moho daçavidhah avidyā-
’smītayor aṣṭāu ye viṣayā, ye rāgasya daça viṣayās, tad-’vighātakesv aṣṭā
daçasv aṣṭādaçadhā tāmisiḥ-’khyo dvesah evam tesām aṣṭādaçānām
vināçā-’di-daçānād aṣṭādaçadhā ’ndha-tāmisiḥ-’khyo ’bhūniveço bhayam
iti eteṣām ca tama-ādī-samjñā tad-dhetuḥ vād iti

evam itarasyāḥ 42

evam pūrva-vat eve ’tarasyā açakter apy avāntara-bhedā aṣṭāvinçatir viçesato ’vagantavyā ity arthah “açaktir aṣṭāvinçatidhe” ’ty etasmīn eva sūtre ’ṣṭāvinçatidhātvaḥ mayā vyākhyātam

ādhyātmikā-’di-bhedān navadhā tuṣṭih. 43

idam sūtram Kārikayā vyākhyātam

“ādhyātmikāç catasrah prakṛty-upādāna-kāla-bhāgyā-’khyāḥ
bāhyā viṣayo-’paramāt pañca nava tuṣṭayo ’bhīmatā ” iti.

asyā ’yam arthah ātmānam tuṣṭimataḥ samghātam adhikṛtya vartanta
ity ādhyātmikās tuṣṭayaç catasrah. tatra prakṛty-ākhyā tuṣṭir yathā
<sāksātkāra-paryantah parināmah sarvo ’pi prakṛter eva, tam ca prakṛtir
eva karoti; aham tu kūtasthah pūrṇa> ity ātma-bhāvanāt paritosah. iyam
tuṣṭir ambha ity ucyate — tataç ca pravrajyo-’pādānena yā tuṣṭih, so
padana-’khyā sahilam ty ucyate tataç ca pravrajyayam bahu kalam

samādhy-anuṣṭhānena yā tustih, sā kālā-khyāu 'gha ity ucyate — tataḥ ca prajñāna-parama-kāṣṭhā-rūpe dharma-megha-samādhāu satī yā tustih, sā bhāgyā-'khyā vrsṭir ity ucyate itī catasra ādhyātmikāḥ — bāhyāḥ pañca tustayo bāhya-viśayeṣu pañcasu ṣabdā-'disv arjana-raksana-ksaya-bhoga-hinsā-'di-dosa-nimittako-'paramā jāyante. tāḥ ca tustayo yathā-kramam pāram supāram pāra-pāram anuttamā-'mbha uttamā-'mbha itī paribhāṣitā itī.

kaṣcit tv imām Kārikām anyathā vyākhyātavān, tad yathā: < viveka-sāksātkāro 'pī prakṛti-parināma eve 'ty alam dhyānā-'bhyāsene > 'ty evam-diṣṭyā yā dhyānā-'di-nivṛttāu tustih, sā prakṛty-ākhyā < pravrajyo-'pādānenāi 'va mokso bhaviṣyati; kim dhyānā-'dine? > 'tī yā tustih, so 'pādānā-'khyā < kṛta-samnyāsasyā 'pī kālenāi 'va mokso bhaviṣyati; alam udvegane > 'tī yā tustih, sā kālā-'khyā. < bhāgyād eva mokṣo bhaviṣyati, na moksa-ḥastro-'kṛta-sādhanāir > evam-kutarke yā tustih, sā bhāgyā-'khye 'ty-ādīr artha itī tan na, tad-vyākhyāta-tustinām abhāvasya jñānā-'dy-anukūlatvenā 'çakti-paribhāṣā-'nāucityād itī

ūhā-'dibhih siddhih 44.

ūhā-'di-bhedāḥ siddhiḥ astadhā bhavati 'ty arthah. idam apī sūtram Kārikayā vyākhyātam

“ūhah ṣabdo 'dhyayanam dukkha-vighātās trayah suhrt-prāptih dānam ca siddhayo 'stāu, siddheḥ pūrvo 'nūkuṣa trividha ” itī.

asyā 'yam arthah: atrā 'dhyātmikā-'di-dukkha-traya-pratītyogikatvāt trayo dukkha-vighātā mukhya-siddhayah, itarās tu tat-sādhanatvād gāunyah siddhayah. tatro 'ho yathā. upadeṣā-'dikam vināi 'va piṅg-bhavīyā-'bhyāsa-vaçāt tattvasya svayam ūhanam itī ṣabdas tu yathā anyadiya-pātham ākarnya svayam vā ḥāstram ākalayya yaj jñānam jāyate, tad itī. adhyayanam ca yathā: ṣiṣyā-'cārya-bhāvena ḥāstīā-'dhyayanā jñānam itī. suhrt-prāptir yathā: svayam upadeṣā-'rtham grhā-'gatāt parama-kārunikā jñāna-lābha itī. dānam ca yathā dhanā-'di-dānena paritoṣitā jñāna-lābha itī. esu ca pūrvas trividha ūha-ṣabdā-'dhyayana-rūpo mukhya-siddheḥ anūkuṣa-ākarsakah suhrt-prāpti-dānayoḥ ūhā-'di-trayā-'pekṣayā manda-sādhanatva-pratipādanāye 'dam uktam

kaṣcit tv «etāsām asta-siddhīnām anūkuṣo nivārakah pūrvas trividho viparyayā-'çakti-tustī-rūpo bhavati, bandhakatvād » itī vyāçaste tan na, tustī-abhāvasyā 'çaktitayā bādhiyā-'di-vat siddhi-virodhitā-lābhena tustī-atustīyō ubhayōḥ siddhi-virodhitvā-'sambhavāt

«nanū 'hā-'dibhir eva katham siddhir ucyate mantra-tapah-samādhy-ādibhir apy animā-'dy-aṣṭa-siddheḥ sarva-ḥāstra-siddhatvād? » itī tatrā

ne tarād itara-hānena vinā 45.

itarād ūhanā-'di-pañcaka-bhinnāt tapa-ādes tāttvikī na siddhiḥ. kutah itara-hānena vinā, yataḥ sā siddhir itarasya viparyayaṣya hānam vinā 'v. bhavaty, atah samsārā-'paripanthitvāt sā siddhy-ābhāsa eva, na tu tāttvik. siddhiḥ ity arthah. tathā co 'ktam Yoga-sūtrīna "te samādhāv upasaigā vyutthāne siddhaya " iti

tad evam "jñānān muktī " ity ārabhya vistarato buddhi-guna-rūpaḥ pratyaya-sargah sa-kārya-bandho moksa-rūpa-puruṣārthena saho 'ktah etāu ca buddhi-tad-guna-rūpau sargau pravāha-rūpenā 'nyo-'nyam hetū, bījā-'ñkura-vat tathā ca Kārikā.

"na vinā bhāvān lūgam, na vinā lūgena bhāva-nirvrttiḥ;
lūgā-'khyo bhāvā-'khyas tasmād dvividhah pravartate sarga " iti.

bhāvo vāsanā-rūpā buddher jñānā-'di-gunāḥ; lūgam mahat-tattvam buddhir iti samastī-sargah pratyaya-sargaḥ ca samāptah; sāmpratam "vyakti-bhedah karma-viṣeṣād " iti samksepād uktā vyastī-srṣṭir vistarataḥ pratipādyate:

dāivā-'di-prabhedā 46.

dāivā-'dih prabhedo 'vāntara-bhedo yasyāḥ, sā tathā srṣṭiḥ iti ṣeṣah tad etat Kārikayā vyākhyātam:

"aṣṭa-vikalpo dāivas, tāiryagyonaḥ ca pañcadhā bhavati,
mānusaḥ cāi 'kavidhah; samāsato bhāutikah sarga " iti

brāhma-prājāpatyāi-'ndra-pātra-gāndharva-yākṣa-rākṣasa-pāṇḍvā ity aṣṭa-vidho dāivah sargah, paṇu-mrga-pakṣi-sarīṣa-sthāvarā ity tāiryagyonah pañcavidhah; mānusa-sargaḥ cāi 'ka-prakāra ity bhāutiko bhūtānām vyastī-prānām Virājah sakāṣāt sarga ity arthah

avāntara-srṣṭer apy uktāyāḥ puruṣārthatvam āha,

ā-Brahma-stamba-paryantam tat-krte srṣṭir ā vivekāṭ 47.

Catur-mukham ārabhya sthāvarā-'ntā vyastī-srṣṭiḥ apy Vrut-srṣṭi-vad eva puruṣārthā bhavati, tat-tat-puruṣānām viveka-khyāti-paryantam ity arthah.

vyastī-srṣṭāv apy vibhāgam āha sūtra-trayena.

ūrdhvam sattva-viçālā. 48

ūrdhvam bhūr-lokād upaī srṣṭiḥ sattvā-'dhikā bhavatī 'ty arthah.

tamo-viçālā mūlataḥ 49

mūlato bhūr lokād adha ty arthah.

madhye rajo-viçālā 50

madhye bhur loka ity arthah

«nanv ekasyā eva prakrteh kena nimittena sattvā-'di-viçālatayā vicitrāḥ srstaya?» ity ukāṅkṣāyām āha

karma-vāicitryāt pradhāna-ceṣṭā, garbha-dāsa-vat 51

vicitra-karma-nimittād eva yathoktā pradhānasya ceṣṭā kārya-vāicitrya-rūpā bhavati. vāicitrye dr̥ṣṭānto garbha-dāsa-vat iti; yathā garbhā-'vasthām ārabhya yo dāsas, tasya bhr̥tya-vāsanā-pātavena nānā-prakārā ceṣṭā paricaryā svāmy-arthe bhavati, tadvad ity arthah

«nanu ced ūrdhvam sattva-viçālā sr̥ṣṭir asti, tarhi tata eva krtā-'rthatvāt puruṣasya kim moksene?» 'ti tatrā 'ha.

āvṛttis tatrā 'py, uttaro-'ttara-yoni-yogād dheyah 52.

tatrā 'py ūrdhva-gatāv api satyām āvṛttir asti; ata uttaro-'ttara-yoni-yogād adho-'dho yoni-janmanah so 'pi loko heya ity arthah.

kim ca.

samānam jarā-maraṇā-'di-jam duḥkham. 53

ūrdhvā-'dho-gatānām Brahmanā-'di-sthāvarā-'ntānām sarvesām eva jarā-maraṇā-'di-jam duḥkham sādharanam; ato 'pi heya ity arthah

kim bahunā? kārane layād api na kṛta-kṛtyate 'ty āha

na kāraṇa-layāt kṛta-kṛtyatā, magna-vad utthānāt 54

viveka-jñānā-'bhāve yadā mahad-ādisu vāirāgyam prakṛty-upāsanayā bhavati, tadā prakṛtāu layo bhavati; “vāirāgyāt prakṛti-laya” iti vacanāt. tasmāt kāraṇa-layād api na kṛta-kṛtyatā 'sti; magna-vad utthānāt. yathā jale magnah puruṣah punar uttiṣṭhati, evam eva prakṛti-līnāḥ puruṣā iṣvara-bhāvena punar āvir-bhavanti; samskāra-'der aksayena puna-rāgā-'bhivyaktei viveka-khyātim vinā dosa-dāhā-'nupapatter ity arthah

«nanu kāranam kenāpi na kāryate; atah sā svatantriā katham svo-'pāśakasya duḥkha-nidānam utthānam punah karoti?» tatrā 'ha.

akāryatve 'pi tad-yogah pāravaçyāt 55

prakṛter akāryatve 'py apreryatve 'py anye-'cehā-'nadhīnatve 'pi tad-yogah puna-utthānau-'cityam tal-līnasya. kutah? pāravaçyāt, puruṣārtha-tantratvāt viveka-khyāti-rūpa-puruṣārtha-vaçena prakṛtyā punar utthāpyate sva-līna ity arthah puruṣārthā-'dayaḥ ca prakṛter na prerakāḥ kim tu pravṛtti-svabhāvayah pravṛttaṇu nimittani ta na svatantrya katham

tathā ca Yoga-sūtram: “nimittam aprayojakam prakṛtīnām, varana-bheda-
tu tatah, kṣetrika-vad” iti varana-bhedah pratibandha-nivṛtṭih.

prakṛti-layāt puruṣasyo 'tthāne pramānam apy āha.

sa hi sarva-vit sarva-kartā. 56

sa hi pūrva-saige kāṣana-līnah sargā-'ntare sarva-vit sarva-karte 'çvara
ādi-puruṣo bhavati; prakṛti-laye tasyāi 'va prakṛti-pada-prāpty-āucityāt,

“tad eva saktah saha karmanāi 'ti lūgam, mano yatra niṣaktam asye”

ty-ādi-çruter ity arthah

« nanv evam içvara-pratishedhā-'nupapattih » tatrā 'ha.

īdrçe-'çvara-siddhīh siddhā. 57.

prakṛti-līnasya janye-'çvarasya siddhiḥ “yah sarva-jñāh sarva-vid,
yasya jñāna-mayam tapa” ity-ādi-çruti-bhyah sarva-sammatai 'va, nitye-
'çvarasyāi 'va vivādā-'spadatvād ity arthah

athavā “sa hi” 'ty-ādi sūtra-dvayam evam vyākhyeyam: pāraçyam
apī pratipādayati “sa hi” 'ti sūtreṇa. sa hi parah puruṣa-sāmānyam sarva-
jñāna-çaktimat sarva-kartṛtā-çaktimac ca, ayas-kānta-vat samnidhi-mātreṇa
prerakatvād ity arthah tathā cā 'samāptā-'itha-puruṣa-sāmnidhyāt tad-
artham anye-'cehā-'nadhīnāyā apī prakṛteh pravṛttir āvaçyakī 'ti. — « nanv
evam içvara-pratishedha-virodhah. » tatrā 'ha: “īdrçe-'çvara-siddhīh sid-
dhā.” sāmnidhya-mātreṇe 'çvarasya siddhis tu çruti-smṛtisū sarva-sammate
'ty arthah.

“aṅgustha-mātrah puruṣo madhya ātmani tiṣṭhati;
içāno bhūta-bhavyasya na tato vijugupsate.”

“sṛjate ca gunān sarvān, kṣetra-jñas tv anupaçyati
gunān avikriyaḥ sarvān udāsīna-vad içvara”

ity-ādi-çruti-smṛtayaḥ cāi 'tādrçe-'çvare pramānam iti.

dvitīyā-'dhyāyā-'dim ārabhyāi 'tāvat-paryantam sūtra-vyūhāih pra-
dhāna-sṛṣṭih samāpitā. itah param mokṣo-'papatty-artham pradhāna-sṛster
jñāni-puruṣam praty atyanta-nivṛttir atyanta-layā-'khyā vaktavyā tad-
upapatty-artham ādāu pradhāna-sṛsteh prayojanam dvitīyā-'dhyāyasyā 'di-
sūtre diṇ-mātreṇo 'ktam vistaratah pratipādayati:

pradhāna-sṛṣṭih parārtham svato 'py, abhokṛtvād, uṣtra-kuṇ-
kuma-vahana-vat. 58.

pradhānasya svata eva sṛṣṭir yady apī, tathā 'pī parārtham, anyasya
bhogā-'pavargā-'rtham; yatho 'strasya kuṇkuma-vahanam svāmy-artham
kutah? abhokṛtvād, acetanatvena bhogā-'pavarga-'sambhavad ity arthah

«nanu vimukta-moksa-rtham svartham ve ty anena svartha pi sṛṣṭir ukte» 'ti cet, satyam, tathā 'pi purusārthatām vinā svārthatā 'pi na sīdhyati svārtho hi pradhānasya kṛta-bhogā-pavargāt puruṣād ātmavimokṣanam iti. «nanu bhrtya-tulyā cet prakṛtis, tarhi katham svāmīno duḥkhā-rtham api pravartata?» iti cen, na, sukhā-rtha-pravṛttyā 'va nāntariyaka-duḥkha-sambhavād, duṣṭa-bhrtya-tulyatvād ve 'ti

«nanu pradhānasyā 'cetanasya svataḥ sraṣṭṛtvam eva no 'papadyate, rathā-deh para-prayatnenā 'va pravṛtti-darṣanād?» iti tatrā 'ha:

acetanatve 'pi kṣīra-vac ceṣṭitam pradhānasya 59.

yathā kṣīram purusa-prayatna-nāirapekṣyena svayam eva dadhī-rūpena parinamate, evam acetanatve 'pi para-prayatnam vinā 'pi mahad-ādī-rūpa-parināmah pradhānasya bhavati 'ty arthah. “dhenu-vad vatsāye” 'ty anena sūtrenā 'sya na pāunaruktyam; tatra karana-pravṛtter eva vicāritatvāt; dhenūnām cetanatvāc ce 'ti.

drṣtāntā-ntara-pradarṣana-pūrvakam uktā-rtha-hetum āha:

karma-vad drṣṭer vā kālā-deh 60.

kālā-deh karma-vad vā svataḥ pradhānasya cestitam sīdhyati, drṣṭatvāt. yathāi 'ko gacchaty rtur, itaraḥ ca pravartata ity-ādī-rūpam kālā-dikarma svata eva bhavati, evam pradhānasyā 'pi cestā syāt, kalpanāyā distā-nusāritvād ity arthah.

«nanu tathā 'pi «mame 'dam bhogā-di-sādhanaṁ» iti pratīsamdhānā-bhāvān mūdhāyāḥ prakṛteḥ kadācit pravṛttir api na syād, viparītā ca pravṛttau syāt?» tatrā 'ha:

svabhāvāc ceṣṭitam, anabhisamdhānād, bhrtya-vat 61

yathā prakṛṣṭa-bhrtyasya svabhāvāt samskāṛād eva pratīniyatā 'vaçyakī ca svāmī-sevā pravartate, na tu sva-bhogā-bhuprāyena, tathāi 'va prakṛteç ceṣṭitam samskāṛād eve 'ty arthah

karmā-krster vā 'nāditah. 62.

vā-çabdo 'tra samuccaye yataḥ karmā 'nādy, atah karmabhīr ākarṣanād api pradhānasyā 'vaçyakī vyavasthitā ca pravṛttir ity arthah

tad evam pradhānasya parārtham svataḥ sraṣṭṛtve siddhe para-prajoyana-samāptāu svata eva pradhāna-nivṛttyā mokṣah sīdhyati 'ty āha praghāṭakena

vivikta-bodhāt sṛṣṭi-nivṛttau pradhānasya, sūda-vat pāke. 63

vivikta purusa jñanat para-vairāgyena purusārtha-samāptāu pradhā-

nasya srstir nivartate ; yathā pāke niṣpanne pūcakasya vyūpāro nivartata
ity arthah. iyam evā 'tyantika-pralaya ity ucyate tathā ca ṣrutih

“ tasyā 'bhudhyānād yojanāt tattva-bhāvād
bhūyaḥ cā 'nte viṣva-māyā-nivrttiḥ ” iti.

« nanv evam eka-puruṣasyo 'pādhāu viveka-jñāno-'tpattyā prakrteḥ
srsti-nivrttāu saiva-mukti-prasaṅga » iti. tatiā 'ha

itara itara-vat tad-dosāt 64

itaras tu vivikta-bodha-rahita itara-vad baddha-vad eva prakrtyā
tisthati kutah? tad-dosāt; tasya pradhānasyāi 'va tat-puruṣā-'ithā-'samā-
panā-'khyā-dosād ity arthah tad uktam Yoga-sūtre. “ kṛtā-'rtham prati
nastam apy anastam tad anya-sādhāranatvād ” iti. tathā ca pūrva-sūtre
yā pradhāna-nivrttiḥ uktā, sā vivikta-boddh-purusam prati eve 'ti bhāvah.
viṣva-māyā-ṣrutir api jñāninam prati eva mantavyā; “ ajām ” iti ṣrutya
'kavākyatvād iti

srsti-nivrtteḥ phalam āha

dvayor ekatarasya vāu 'dāsīnyam apavargah 65

dvayoh pradhāna-puruṣayor evāu 'dāsīnyam, ekākṛtā, paśpara-viyoga
iti yāvat. so 'pavargah kāvālyam athavā puruṣasyāi 'va kāvālyam;
'aham muktah syām, ity eva puruṣārthatā-darṣanād ity arthah.

eka-puruṣān nivrttā 'pi prakrteḥ puruṣā-'ntaram prati pravartata ity
atra drṣtāntam darśayati:

anya-sṛṣṭy-uparāge 'pi, na virato 'prabuddha-raju-tattvasye 'vo
'ragah. 66.

yathā jñāninam prati nivrtto 'py ahur aprabuddha-raju-tattvasya
bhayā-'di-sṛṣṭy-uparāgān na virato bhavati, tathāi 'va jñāni-purusam prati
nivrttā 'pi prakrteḥ anyasyā 'jñāsyā buddhy-'ādi-sṛṣṭy-uparāgān na viratā
bhavati 'ty arthah virajyata iti pāthe 'pi virāgah parāñ-mukhatā.

uraga-tulyatvam ca pradhānasya; rajju-tulye puruṣe samānopanād
iti evam-vidham rajju-sarpā-'di-drṣtāntānām āgāyam abuddhvāi 'vā 'bu-
dhāh kecid vedānti-bruvāḥ prakrteḥ atyanta-tucchatvam mano-mātratvam
vā tulayanti. etena prakṛti-satyatā-vādi-sāmkhyo-'kta-drṣtāntena ṣruti-
smṛty-arthā bodhanīyāḥ

na kevalam drṣtāntavattvenā 'yam arthah śidhyati, kim tu:

karma-nimitta-yogāc ca 67

srstāu nimittam yat karma, tasya sambandhād apy anya-puruṣārtham
srjati 'ty arthah.

«nanu sarveṣāṃ puruṣānāṃ aprārthakatayā nārapekṣyā-viçese 'pi kameit praty eva pradhānam pravartate, kameit prati ca nivartata ity atra kim niyāmakam? na ca karma niyāmakam; kasya puruṣasya kim karme 'ty atrā 'pi niyāmakā-bhāvād» iti. tatrā 'ha.

nārapekṣye 'pi prakṛty-upakāre 'viveko nimittam. 68.

puruṣānāṃ nārapekṣye 'py <ayam me svāmy, ayam evā 'ham> ity avivekād eva prakṛtiḥ sisy-ādibhiḥ puruṣān upakaroti 'ty arthah. tathā ca yasmāi puruṣāyā 'tmānam avivicya darçayitum vāsanā vartate, tan praty eva pradhānam pravartata ity eva niyāmakam iti bhāvah.

«pravṛtti-svabhāvatvāt katham viveke 'pi nivṛttir upapadyatām?» tatiā 'ha:

nartakī-vat pravṛttasyā 'pi nivṛttiḥ cāritārthyāt 69

puruṣārtham eva pradhānasya pravṛtti-svabhāvo, na tu sāmānyena atah pravṛttasyā 'pi pradhānasya puruṣārtha-samāpti-rūpe caritā-rthatve sati nivṛttir yuktā, yathā paṇṣadbhyo nrtya-darçanā-rtham pravṛttāyā nartakyās tat-siddhāu nivṛttir ity arthah.

nivṛttāu hetv-antaram āha

dosa-bodhe 'pi no 'pasarpanam pradhānasya, kula-vadhū-vat 70.

puruṣena prakṛteḥ parināmitva-duḥkhātmakatvā'di-dosa-darçanād api lajjitāyāḥ prakṛteḥ punar na puruṣam praty upasarpanam; kula-vadhū-vat, yathā <svāminā me doso drṣta> ity avadhāranena lajjitā kula-vadhūr na svāminam upasarpata, tadvad ity arthah tad uktam Nāradiye.

“savikālā 'pi māudhyena ciram bhuktā gunā-tmanā prakṛtir jñāta-dose 'yam lajjaye 'va nivartata” iti.

etad evo 'ktam Kārikayā 'pi

“prakṛteḥ sukumārataram na kimcid astī 'ti me matir bhavati, yā <drṣtā 'smī> 'ti punar na darçanam upāiti puruṣasye” 'ti

«nanu puruṣārtham cet pradhāna-pravṛttis, taiḥ bandha-mokṣābhyām puruṣasya parināmā-pattir?» iti. tatrā 'ha:

nāi 'kāntato bandha-mokṣāu puruṣasyā, 'vivekād ṛte. 71.

duḥkha-yoga-viyoga-rūpāu bandha-mokṣāu puruṣasya nāi 'kāntatas tattvataḥ, kim tu caturtha-sūtra-vakṣyamāna-prakārenā 'vivekād eve 'ty arthah.

paramarthatas t i y ithoktau bandha-moksau prakṛter eve 'ty aha

prakrter āñjasyāt, sasaṅgatvāt, paṇu-vat. 72

prakrter evā 'ñjasyena tattvato dukkhena bandha-moksāu, sasaṅga-
tvāt, dukkha-sādhanaṁ dharmā-dibhir lptatvāt, paṇu-vat; yathā paṇu
rajivā lptatayā bandha-moksa-bhāgī, tadvad ity arthah. etad uktam
Kārikayā.

“tasmān na badhyate 'ddhā, na mucyate, nā 'pi samsarati puruṣah;
samsarati badhyate mucyate ca nānā-ṣṭayā prakṛti” iti

“dvayor ekatarasya vāu 'dāsīnyam apavaiga” iti sūtre ca yā puruṣasyā
'py apavaiga uktah, sa pratibimba-rūpasya mithyā-dukkhasya viyoga
eve 'ti.

«buddher ye bhāvā-staka-rūpā gunās, tatra kān bandhah, kān vā
moksa?» ity ākāṅksāyām āha

**rūpāḥ saptabhir ātmānam badhnāti pradhānam, koṣa-kāra-
vad, vimocayaty eka-rūpena. 73.**

dharmā-vairāgyā-ṣvayā-dharmā-jñānā-vaiśyā-nāiṣvayāḥ sapta-
bhī rūpāḥ sva-dharmān dukkha-hetubhir prakṛti ātmānam dukkhena
badhnāti; koṣa-kāra-vat; koṣa-kāra-krmir yathā sva-nimittenā 'vāsenā
'tmānam badhnāti, tadvat sām 'va ca prakṛtir eka-rūpena jñānenā 'vā
'tmānam dukkhān mocayati 'ty arthah

«nanu <bandha-muktī avivekād> iti yad uktam, tad ayuktam, avi-
vekasyā 'heyā-nupādeyatvāt; loke dukkhasya tad-abhāva-sukhā-der eva
ca svato heyo-pādeyatvāt anyathā drṣta-hānu» ity ācāṅkya caturtha-
sūtro-ktam svayam vivṛoti:

nimittatvam avivekasya, na drṣta-hānih 74.

avivekasya puruṣesu bandha-moksa-nimittatvam eva puṇo 'ktam, na
tv aviveka eva tāv iti; nā 'to drṣta-hānir ity arthah etac ca prathamā-
'dhyāya-sūtreṣu spaṣṭam aviveka-nimittāt prakṛti-puruṣayoh samyogah;
tasmāc ca samyogād utpadyamānasya prakṛti-dukkhasya puruṣe yā pra-
tibimbah, sa eva dukkha-bhogo dukkha-bandhah, tan-nivṛttir eva ca
mokṣā-bhyah puruṣārtha iti

tad evam ādi-saigam ārabhyā 'tyantika-laya-paiyanto 'khila-parināmah
pradhāna-tad-vikāśānāṁ eva, puruṣas tu kūtastha-pūrṇa-cinnmātra eve 'ty
adhyāya-dvayena vistarato vivecitam tasya vivekasya nispatty-upāyesu
sāra-bhūtam abhyāsam āha.

tattvā-bhyāsān <ne 'ti ne 'ti> 'ti tyāgād viveka-siddhīh 75

prakṛti-paiyantesu jadesu <ne 'ti ne 'ti> 'ty abhimāna-tyāga-rūpāt
tattva-bhyasād viveka-nispattir bhavati itarat sarvam abhyasasya uga-

mātram ity arthah. tathā ca śrutih “athā 'ta ādeḥo' ne 'ti ne 'ti. na hy etasmād iti ne 'ty anyat param asti,” “sa eṣa ātmā ne 'ti ne 'tī” ‘ty-ādir iti

“avyaktā-dye viṣeṣā-nte vikāre 'smuṇṇ ca varnate cetanā-'cetanā-'nyatva-jñānena jñānam ucyata” iti

yathā:

“asthi-sthūnam snāyu-yutam mānsa-ṣonita-lepanam
carmā-'vanaddham durgandhi pūnam mūtra-purīsayoh
jaiā-ṣoka-samāvistam rogā-'yatanam āturam
rajasvalam anityam ca bhūtā-'vāsam imam tyajet.
nadī-kūlam yathā vṛkso, vikṣam vā ṣakunir yathā,
tathā tyajann imam deham kṛcchrād grāhād vimucyata”

iti etad eva Kārikayā 'py uktam.

“evam tattvā-'bhyāsān <nā 'smi, na me, nā 'ham> ity aparīṣeṣam aviparyayād viṣuddham kevalam utpadyate jñānam” iti.

<nā 'smi> 'ty ātmanah kartṛtva-nīṣedhah, <na me> iti sāṅga-nīṣedhah; <nā 'ham> iti tādātmya-nīṣedhah. <kevalam> ity asya vīvaranam. <aviparyayād viṣuddham> iti, antarā-'ntarā viparyayenā 'vīplutam ity arthah. idam eva kevalatvam siddhi-ṣabdena sūtre proktam, “viveka-khyātar avīplavā hāno-'pāya” iti Yoga-sūtrenā 'tādṛṇa-jñānasyāi 'va mokṣa-hetu-tva-siddhir iti.

viveka-siddhāu viṣeṣam āha

adhikāri-prabhedān na niyamaḥ. 76

mandā-'dy-adhikāri-bheda-sattvād abhyāse kriyamāne 'py asminn eva janmanī viveka-nīṣpattir bhavati 'ti niyamo nā 'stī 'ty arthah. ata uttamā-'dhikāram abhyāsa-pāṭavenā 'tmanah sampādayed iti bhāvah.

viveka-nīṣpattiyāi 'va nīṣtāro, nā 'nyathe 'ty āha

bādhitā-'nuvṛttyāi madhya-vivekato 'py upabhogah 77.

śakṛt samprajñāta-yogenā 'tma-sāksātkāro-'ttaram madhya-vivekā-'vasthe madhyama-viveke 'pi satī puruṣe bādhitānām api dukkhā-'dīnām prārabdha-vaṣāt pratibimba-rūpena puruṣe 'nuvṛttyā bhogo bhavati 'ty arthah viveka-nīṣpattiḥ cā 'punar-utthānād asamprajñātād eva bhavati 'ti, atas tasyām satyām na bhogo 'stī 'ti pratipādayitum madhya-vivekata ity uktam. manda-vivekas tu sāksātkārāt pūrvam śravana-manana-dhyāna-mātra-rūpa iti vibhāgah.

jīvan-muktaḥ ca 78

jīvan mukto 'pi madhya-vivekā-'vastha eva bhavati 'ty arthah.

jīvan mukte p m aha

upadeśyo-'padeśtrtvāt tat-siddhiḥ 79.

gāstresu viveka-viśaye guru-śiṣya-bhāva-śṛavanāḥ jīvan-mukti-siddhir
ity arthah. jīvan-muktasyāi 'vo 'padeśtriva-sambhavād ita.

grutiḥ ca 80

grutir api jīvan-mukte 'sti

“dīkṣayāi 'va naro mucyet, tiṣṭhen mukto 'pi vagrahe;
kulāla-cakra-madhya-stho vicchinno 'pi bhramed ghatah,”

“brahmāi 'va san brahmā 'pyeti' 'ty-ādīr ita. Nānādīya-smṛtir api:

“pūrvā-'bhyāsa-balāt kārye na lokyo na ca vādikah
a-punya-pāpah sarvā-'tmā jīvan-muktaḥ sa ucyata” ita

«nanu śṛavana-mātrēnā 'py upadeśtrtvam syāt?» tatrā 'ha:

itarathā 'ndha-paramparā 81.

itarathā manda-vivekasyā 'py upadeśtrtve 'ndha-paramparā-'pattir ity
arthah. sāmagryenā 'tma-tattvam ajñātvā ced upadiṣet, kasmīnçiḍ ançe
śva-bhramena śiṣyam api bhrānti-kuryāt, so 'py anyam. so 'py anyam ity
evam andha-parampare 'ti

«nanu jñānena karma-kṣaye satī katham jīvanam syāt?» tatrā 'ha
cakra-bhramaṇa-vad dhṛta-śarīrah. 82.

kulāla-karma-nivṛttāv api pūva-karma-vegād yathā svayam eva kīyat-
kālam cakram bhramati, evam jñāno-'ttaram karmā-'nutpattāv api prā-
rabdha-karma-vegena cestamānam śarīram dhṛtvā jīvan-muktas tiṣṭhātī
'ty arthah.

«nanu jñāna-hetu-samprajñāta-yogena bhogā-'di-vāsanā-kṣaye katham
śarīra-dhāraṇam? na ca <yogasya samskāra-'bhūbhāvakatve kim mānam?»
iti vācyam; “vyutthāna-nirodha-samskārayor abhibhava-prādurbhāvāu
nirodha-parināma” ita Yoga-sūtratas tat-siddheḥ; cira-kālīnasya viśayā-
'ntarā-'veśasya viśayā-'ntara-samskāra-'bhūbhāvakatāyā loke 'py anubhavāc
ce » 'ti tatrā 'ha:

samskāra-leśatas tat-siddhiḥ 83

śarīra-dhāraṇa-hetavo ye viśaya-samskāras, te sām alpā-'vaṣeśāt tasya
śarīra-dhāraṇasya siddhir ity arthah. atra cā 'vidyā-samskārasya sattā
nā 'pekṣyate, avidyāyā janmā-'di-rūpa-karma-vipākā-'rambha-mātre hetu-
tvāt: Yoga-bhāṣye Vyāsais tathā vyākhyātavāt vīta-rāga-janma-'dar

çanad ity Nyayac ca. na tu prarabdha-phalaka-karma-bhoge pi t.
yatra ca niyamenā 'vidyā'pekṣyate, sa prayāsa-viçeṣa-rūpo bhogo mūdheṣv
evā 'stī; jīvan-muktānām tu bhogā-'bhāsa eve 'tu prāg uktam. yat tu
kaçcid vedānti-bruvo «'vidyā-samskāra-leṣo 'pi jīvan-muktasya tusthātī»
'ty āha, tan na; dharmā-'dharino-'tpattu-prasaṅgāt, andha-paramparā-pra- 5
saṅgāt; avidyā-samskāra-leṣa-sattā-kalpane prayojanā-'bhāvāc ca etac ca
Brahma-mīmāṃsā-bhāṣye prapañcitam iti

çāstra-vākya-'rtham upasamharati

vivekān niḥçeṣa-duḥkha-nivṛttāu kṛta-kṛtyo, ne 'tarān — ne
'tarāt. 84

10

uktāyā viveka-siddhataḥ para-vārāgya-dvārā sarva-vṛtti-nirodhena
yadā niḥçesato bādhitā-'bādhita-sādhānyenā 'khila-duḥkham nivartate,
tadāi 'va puruṣaḥ kṛta-kṛtyo bhavati ne 'tarā, jīvan-mukty-āder apī 'ty
arthah. — ne 'tarād ity vīpsā 'dhyāya-samāptāu.

atyanta-laya-paryantaḥ kāryo 'vyaktasya, nā 'tmanah
prokta evam viveko 'tra para-vārāgya-sādhanaḥ.

15

ity Viṣṇūnabhikṣu-nirmite Kāpila-sāmkhya-pravacanasya bhāṣye vārāgyā-
'dhyāyas trtīyah.

çāstra-siddhā-'khyāyikā-jāta-mukhene 'dānīm viveka-jñāna-sādhanaḥ
pradañanīyānī 'ty etad-artham caturthā-'dhyāya ārabhyate: 20

rāja-putra-vat tattvo-'padeçāt. 1.

pūrva-pāda-çeṣa-sūtra-stha-viveko 'nuvartate. rāja-putrasye 'va tattvo-
'padeçād viveko jāyata ity arthah atre 'yam ākhyāyikā: kaçcid rāja-
putro ganda-ikṣa-janmanā purān nihsāritah Çabarena kenacit posito <'ham
Çabara> ity abhimanyamāna āste. tam jīvantam jñātvā kaçcid amātyah 25
prabodhayati. <na tvam Çabaro, rāja-putro 'sī> 'tu sa yathā jhatity eva
Cāndālā-'bhīmānam tyaktvā tātvikam rāja-bhāvam evā 'lambate <rājā
'ham asmī> 'ti, evam evā <'di-puruṣāt paripūna-cimātratvenā bhivyaktād
utpannas tvam tasyā 'nça> ity kārūṇiko-'padeçāt prakṛty-abhimānam tyak-
tvā <Brahma-putratvūd aham apī Brahmanī 'va, na tu tad-vilaksanaḥ sam- 30
sari> ty evam sva-svarūpam eva 'lambata ity arthah tathā Gāruḍe

“yathā ka-hema-man na sarvaṁ lemamayam bhavet,
tathai va jñatam iḡena jñatena py akhulam jagat
grahā-’visto dvijah kaḡcio <Chūdro ’ham> iti manyate,
graha-nāḡāt punah svīyam brāhmanyam manyate yathā,
māyā-’vistas tathā jīvo <deho ’ham> iti manyate,
māyā-nāḡāt punah svīyam rūpam <Brahmā ’smi> manyata ” iti.

strī-Ġūdā-’dayo ’pi brāhmanena brāhmanasyo ’padeḡam ḡrutvā krtā-
’rthāḡ syuḡ ity etad-artham ākhyāyikā-’ntaram darḡayati

piḡāca-vad anyā-’rtho-’padeḡe ’pi 2

Arjunā-’iḡtham ḡi-’kṡsneḡa tattvo-’padeḡe kriyamāḡe ’pi samīpa-sthasya
piḡācasya viveka-jñānam jātam, evam anyeṡām api bhaved ity arthah

yadī ca sakrd-upadeḡā jñānam na jāyate, tado ’padeḡā-’vrttir api
kartavye ’tī ’tihāṡā-’ntaram āha.

āvrttir asakrd-upadeḡāt 3

upadeḡā-’vrttir api kartavyā, Chāndogyā-’dāu ḡvetaketv-ādīkam praty
Ārum-prabhrtīnām asakrd-upadeḡe-’tihāṡād ity arthah

vāirāgyā-’rtham nidaḡana-pūrvakam ātma-saḡghātasya bhaḡguratvā-
’dīkam pratipādayati

pitā-putra-vad ubhayor dṡstatvāt 4.

svasya pitā-putrayor ivā ’tmano ’pi marano-’tpattyor dṡstatvād anu
mitatvād vāirāgyena viveko bhavatī ’ty arthah tad uktam:

“ātmanah pītr-putrābhyām anumeyāu bhavā-’pyayāv ” iti.

itah param utpanna-jñānasya viraktasya jñāna-nṡpatty-aḡḡāny ākhyā-
yiko-’kta-dṡstāntāur darḡayati

ḡyena-vat sukha-dukkhī tyāḡa-viyogābhyām. 5.

parigraho na kartavyo, yato dravyānām tyāḡena lokah sukhī viyogena
ca dukkhī bhavati, ḡyena-vad ity arthah. ḡyeno hi sāḡisah kenā-’py
upahatyā ’mṡṡād viyojya dukkhī kriyate, svayam cet tyajati, tadā dukkhād
vimucyate. tad uktam.

“sāḡisam kuraram jaghnur balino ’nye nuṡmṡṡāḡ,
tadā ’mṡṡam parityajya sa sukham samavindate ” ti.

tathā Manunā ’py uktam:

“nadī-kūlam yathā vrkṡo, vrkṡam vā ḡakunir yathā,
tathā tyajanṡ imam deham krechrād grāhād vimucyata ” ti.

ahī-nirvlayani-vat. 6.

yathā 'hī jīrnām tvacam parityajaty anāyāsenā heya-buddhyā, tathā 'va mumuksuḥ prakṛtīm bahu-kālo-'pabhuḥkṛtām jūnām heya-buddhyā tyajed ity arthah. tad uktam "jīrnām tvacam ivo 'raga" iti

tyaktam ca prakṛty-ādīkam punar na svīkuryād ity atrā 'ha ·
chinna-hasta-vad vā 7

yathā chinnam hastam punar ko-'pi nā 'datte, tathā 'vā 'tat tyaktam punar nā 'bhūmanyete 'ty arthah. — vā-ṣabdo 'py-arthe.

asādhana-'nucintanam bandhāya, Bharata-vat 8.

vivekasya yad antaī-aṅga-sādhanaṁ na bhavati, sa ced dharmo 'pi syāt, tathā 'pi tad-anucintanam tad-anusthāne cittasya tātpariyam na kartavyam, yatas tad bandhāya bhavati viveka-vismāra-katayā; Bharata-vat, yathā Bharatasya rāja-rser dharmyam api dīnā-'nātha-harina-ḡava-kasya poṣanam ity arthah. tathā ca Jadabharatam prakṛtya Viṣṇupurāṇe

"capalam capale tasmin dūra-gam dūra-gāminī
āsīc cetah samāsaktam tasmin harina-potaka" iti

bahubhīr yoge virodho rāgā-'dibhih, kumārī-ṣaṅkha-vat 9.

bahubhīh saṅgo na kāryah; bahubhīh saṅge hi rāgā-'dy-abhivyaktyā kalaho bhavati yoga-bhraṇṇakah, yathā kumārī-hasta-ṣaṅkhānām anyo-'nya-saṅgena jhanatkāro bhavati 'ty arthah

dvābhyām api tathā 'va 10

dvābhyām yoge 'pi tathā 'va virodho bhavati, ata ekākināī 'va sthā-tavyam ity arthah tad uktam ·

"vāse bahūnām kalaho bhaved, vārttā dvayor api,
eka eva cairet tasmāt, kumāryā iva kaṅkanam" iti.

"āḡā-vāirvaḡya-virase citte samtosa-varjite
mlāne vaktīam ivā 'darḡe na jūānam pratibimbātī"

'ti vacanān mūḡḡatā yoginā 'nustheye 'ty āha

nīrāḡaḡ sukhi, Piṅgalā-vat 11

āḡām tyaktvā puruṣaḡ samtoḡā-'khyā-sukhavān bhūyāt, Piṅgalā-vat; yathā Piṅgalā nāma veḡyā kāntā-'rthīnī kāntam alabdhvā nirvinnā satī vihāyā 'ḡām sukhīnī babhūva, tadvad ity arthah tad uktam

"āḡā hi paramam duḡkham. nāīrāḡyam paramam sukham,
yatī a saṁcḡ dya kanta ḡam sukham suṣvapa P īḡale" ti

« nanv āgā-mvrttyā duḥkha-mvrttā syāt; sukham tu kutah, sādhanā 'bhāvād' » iti ucyate: cittasya sattva-prādhānyena svābhāvikaṃ ya sukham āgāyā pibitam tisthati, tad evā 'ṣā-vigame labdha-vrttikam bhavati, tejah-pratibaddha-jala-çāntya-vad iti na tatra sādhanā-'pekṣā etad eva cā 'tma-sukham ity ucyata iti.

yoga-pratibandhakatvād ārambho 'pi bhogā-'itham na kartavyah anyathāi 'va tad-upapattē ity āha:

anārambhe 'pi para-grhe sukhī, sarpa-vat 12

sukhī bhaved iti çeṣah. çeṣam sugamam tad uktam

“ grhā-'iambho hi duḥkhāya, na sukhāya katham-cana, sarpah para-kṛtam veçma praviçya sukham edhata ” iti

çāstrebyho gurubhyaç ca sāra eva grāhyah, anyathā 'bhyupagama vādā-'dibhur ukte 'sāra-bhāge 'nyo-'nya-virodhenā 'rtha-bāhulyena cā 'kāgratāyā asambhavād ity āha:

bahu-çāstra-gurū-'pāsane 'pi sārā-'dānam, śatpada-vat 13.

kartavyam iti çeṣah, anyat sugamam. tad uktam.

“ anubhyaç ca mahadbhyaç ca çāstrebyyah kuçalo narah sarvataḥ saram ādadyāt, puṣpebhya iva śatpada ” iti.

Mārkaṇḍeypurāṇe ca

“ sāra-bhūtam upāsita jñānam yat svārtha-sādhakam, jñānānam bahutā yāi 'ṣā yoga-vighna-karī hi sā
< idam jñeyam, idam jñeyam > iti yas trsitaç calet,
asau kalpa-sahasresu nāi 'va jñeyam avāpnuyād ” iti

sādhanā-'ntaram yathā tathā bhavaty, ekāgratayāi 'va samādhi-pālana-dvāiā viveka-sākṣātkāro nispādanīya ity āha:

isu-kāra-van nāi 'ka-cittasya samādhi-hāniḥ 14

yathā çāra-nirmānāyāi 'ka-cittasye 'ṣu-kārasya pārçve iājño gamanenā 'pi na vrtty-antara-nirodho 'hiyata, evam ekāgra-cittasya sarvathā 'pi na samādhi-hāniḥ vrtty-antara-nirodha-ksatu bhavati tataç ca viṣayā-'ntara-sameārā-'bhāve dhyeya-sākṣātkāro 'py avaçyam bhavatī 'ty ekāgratām kuryād ity arthah tad uktam:

“ tadāi 'vam ātmany avaruddha-citto na veda kimcid bahu antaram vā. yathe 'su-kāro nrpatim viṣantam isāu gatā-'tmā na dadarça pārçva ” iti

satyām çaktāu jñāna-balāc cec chāstria-kṛta-niyamo vithā lañghyate, tada jñāna-nispattya nārthakyaṃ jñāna-sādhanaṃ bhavati ty āha

krta-niyama-laṅghanād ānarthakyaṁ, loka-vat 15.

yah ṣāstresu krto yoginām niyamas, tasyo 'llaṅghane jñāna-niṣpatty
ākhyo 'rtho na bhavati, loka-vat; yathā loke bhāṣajyā-'dāu vihṛta-pathyā
'dīnām laṅghane tat-tat-siddhir na bhavati, tadvad ity arthah. aṣakty
jñāna-raksā-'rtham vā laṅghane tu na jñāna-pratibandhah,

“apeta-viata-karmā tu kevalam brahmanī sthitah
brahma-bhūtaṣ caran loke brahma-cārī 'ti kathyate.”

“na papāṭha guru-proktām krto-'panayanah ṣrutim
na dadarṣa ca karmāni ṣāstīāni jagrhe na ce”

'ty-ādy-Anugītā-'di-vākyebhyah ata eva Viṣṇupurāṇā-'dāu vrthā karma-
tyāgīna eva pākhandatayā ninditāh

“pumsām jatā-dharana-māundyavatām vrthāi 'va
moghā-'ṣmām akhila-ṣāuca-bahiskrtānām
pinda-piādāna-piti-toya-vivarjitānām
sambhāsanād api narā narakam prayāntī”

'ty-ādine 'ti

niyama-vismarane 'py ānarthakyaṁ āha :

tad-vismarane 'pi, bhekī-vat 16

sugamam. bhekyāḥ ce 'yam ākhyāyikā kaṣcid rājā mrgayām gato
vipine sundarīm kanyām dadarṣa, sā ca rājñā bhāryā-bhāvāya prārthitā
niyamam cakre: yadā mahyam tvayā jalam pradarṣyate, tadā mayā gan-
tavyam iti. ekadā tu kṛdayā pariṣrāntā rājānam papraccha: kutra jalam
'iti rājā 'pi samayam viśmṛtya jalam adarṣayat. tatah sā bheka-rāja-
dūhitā kāmā-rūpinī bhekī bhūtvā jalam viveṣa tataṣ ca rājā jalā-'dibhir
anviśyā 'pi na tām avindad iti.

ṣravana-vad guru-vākya-mīmāṁsāyā apy āvaṣyakatva itihāsam āha.

no 'padeṣa-ṣravane 'pi krta-krtyatā parāmarṣād rte, Virocana-
vat. 17

parāmarṣo guru-vākya-tātparya-nirṇāyako vicārah tam vīno 'padeṣa-
vākya-ṣravane 'pi tattva-jñāna-niyamo nā 'sti; Prajāpater upadeṣa-ṣravane
'pi 'ndia-Virocanayor madhye Virocanasya parāmarṣā-'bhāvena vivekā-
'bhāva-ṣruter ity arthah ato gurū-'padiṣtasya mananam api kāryam iti
drṣyate ce 'dānīm apy ekasyāi 'va < tat tvam asy > upadeṣasya nānā-rūpāir
arthe sambhāvanā: akhandatvam avādharmya-lakṣanā-'bhedo 'vibhāgaḥ
ce 'ti

ata eva ca parāmarṣo drṣyata ity āha .

tac-chabdeno cyamanayoh paramarṣah taylor Indra-Virocanayor
madhye parāmarṣa Indrasya drṣṭaḥ ce 'ty arthah

kṛta-kṛtyatām apī 'ndrasya drṣṭānta-vidhayā pradarṣayan samyag-
jñānā-'rthmā ca guru-sevā bahu-kālam kartavye 'ty āha :

pranati-brahmacaryo-'pasarpanāni kṛtvā siddhir bahu-kālāt,
tadvat. 19

tadvad Indrasye 'vā 'nyasyā 'pi gurāu pranati-vedādhyayana-sevā-
'dīn kṛtvā 'va siddhis tattvā-'rtha-sphūrtir bhavati, nā 'nyathe 'ty arthah.
tathā ca ṣṛutih

“yasya deve parā bhaktiḥ yathā deve tathā gurāu.
tasyāi 'te kathitā hy arthāḥ prakāṣante mahātmana ” iti

na kāla-niyamo, Vāmadeva-vat. 20.

āhika-sādhanaḥ eva bhavati 'ty-ādir jñāno-'daye kāla-niyamo nā 'sti,
Vāmadeva-vat. Vāmadevasya janmā-'ntarīya-sādhanebhyo garbhe 'pi yathā
jñāno-'dayas, tathā 'nyasyā 'pi 'ty arthah tathā ca ṣṛutih “tad dhī
'tat paçyanṁ rsiḥ Vāmadevaḥ pratipede < 'ham Manur abhavam Sūryaḥ ce >
'ti. tad idam apy etarhi ya evam vedā < 'ham brahmā 'smi > 'ti, sa idam
sarvam bhavati ” 'ty-ādir iti < aham Manur abhavam > ity-ādikam avā-
dharmya-lakṣanā-'bheda-param sarva-vyāpakatā-'khyā-brahmatā-param vā,

“sarvam samāpnosi, tato 'sī sarva ”

ity-ādi-smaranāt < sa idam sarvam bhavati > 'ti tv āupādhika-pariccheda-
syā 'tyanto-'cheda-param iti.

«nanu saguno-'pāsanāyā api jñāna-hetutva-ḥṛavanāt tata eva jñānam
bhaviṣyati, kim-artham duskara-sūksma-yoga-carye? » 'ti tatrā 'ha

adhyasta-rūpo-'pāsanāt pārampariyena, yajño-'pāsakānām iva
21

siddhiḥ ity anusajyate. adhyasta-rūpāḥ puruṣānām Brahma-Viṣnu-
Harā-'dīnām upāsanāt pārampariyena Brahmā-'di-loka-pṛāpti-kramena sat-
tva-ṣuddhi-dvārā vā jñāna-nispattir, na sāksāt; yathā yājñikānām ity
arthah

Brahmā-'di-loka-paramparayā 'pi jñāna-nispattāu nā 'sti niyama ity
āha

itara-lābhe 'py āvṛttiḥ, pañcā-'gni-yogato janma-ṣṛuteḥ. 22

nirguṇā-'tmāna itarasyā 'dhyasta-rūpasya Brahma-loka-paryantasya
lābhe 'py āvṛttir asti kutah? deva-yāna-pathena Brahma-lokam gatasyā
'pi dyu-parjanya nara-yonid-rupa-ḥṇi pañcāke pañca-hutato janma-

çraavanāc Chāndogya-pañcama-prapāṭhake “asāu vāva loko, Gāutamā, 'gmīr” ity-ādine 'ty arthah yac ca Brahma-lokād anāvṛtti-vākyam, tat tatrāi 'va prāyeno 'tpanna-jñāna-purusa-visayakam iti

jñāna-niṣpattir viraktasyāi 've 'ty atra nidarṣanam āha.

viraktasya heya-hānam upādeyo-'pādānam, hansa-kṣira-vat 23.

viraktasyāi 'va heyānām priakṛty-ādīnām hānam upādeyasya cā 'tmana upādānam bhavati. yathā dugdha-jalayor ekibhāvā-'pannayor madhye 'sāra-jala-tyāgena sāra-bhūta-kṣīro-'pādānam hansasyāi 'va, na tu kākā-'der ity arthah

siddha-puruṣa-saṅgād apy etad ubhayam bhavatī 'ty āha

labdhā-'tiçaya-yogād vā, tadvat 24.

labdho 'tiçayo jñāna-kāsthā yena, tat-saṅgād apy uktam bhavati, hansa-vad eve 'ty arthah, yathā 'larkasya Dattātreyā-saṅgama-mātrād eva svayam vivekah prādur-abhūd iti

rāgi-saṅgo na kūrva ity āha:

na kāma-cāritvam rāgo-'pahate, çuka-vat. 25

rāgo-'pahate puruṣe kāmatah saṅgo na kartavyah: çuka-vat, yathā çuka-pakṣī priakṣṭa-rūpa itī kṛtvā kāma-cāram na karoti rūpa-lolupār bandhana-bhayāt, tadvad ity arthah

rāgi-saṅge tu dosam āha:

guna-yogād baddhah, çuka-vat 26

teṣām saṅge tu guna-yogāt tadiya-rāgā-'di-yogād baddhah syāt, çuka-vad eva, yathā çuka-pakṣī vyādhasya gunāi rajjubhir baddho bhavati, tadvad ity arthah.

athavā gunitayā guna-lolupār baddho bhavati, çuka-vad ity arthah atrāi 'vo 'ktam Sāubharinā:

“sa me samādhir jala-vāsa-mitra-matsyasya saṅgāt sahasāi 'va naṣṭah, paṅgrahah saṅga-kṛto mamā 'yam, paṅgraho-'tthāç ca mahā-vidhatsā” iti

vāirūgyasvā 'py upāyam avadhārayati dvābhyām.

na bhogād rāga-çāntir, muni-vat 27

yathā muneh Sāubharer bhogān na rāga-çāntir abhūt, evam anyesām api na bhavatī 'ty arthah. tad uktam Sāubharinā 'va.

“ā mrtyuto nāi 'va mano-rathānām anto 'sti, vijñātam idam mayā 'dya. mano-ratha-sakti-parasya c ttam na jāyate vū paramā-'rtha-saṅgī” 'ti-

ap tu

dosa-darṣanād ubhayoh 28.

ubhayoh prakṛti-tat-kāryayoh parināmitva-duḥkhātmakatvā-'di-dosa darṣanād eva rāga-çāntir bhavati, muni-vad eve 'ty arthah. Sāubharen hi saṅga-dosa-darṣanād eva paçcād vāirāgyam çrūyate.

“duḥkham yad evāi 'ka-çaiīra-janma,
çatā-'rdha-samkhyam tad idam prasūtam;
paugrahena ksīpā-'tmajānām
sutāiḥ anekāir bahulī-kṛtam tad”

ity-ādine 'ti

rāgā-'di-doṣo-'pahatasyo 'padeça-grahane 'py anadhukāram āha
na malina-cetasy upadeça-bīja-praroho, 'ja-vat 29.

upadeça-rūpam yaj jñāna-vrksasya bījam, tasyā 'ñkuro 'pi rāgā-'di malina-citte no 'tpadyate, Aja-vat; yathā 'ja-nāmnī nrpe bhāryā-çoka malina-citte Vasīṣṭheno 'ktasyā 'py upadeça-bījasya nā 'ñkura utpanna ity arthah.

kim bahunā?

nā 'bhāsa-mātram api, malina-darpana-vat. 30

āpāta-jñānam api malina-cetasy upadeçān na jāyate, viśayā-'ntara-samecārā-'dibhiḥ pratibandhāt, yathā malāḥ pratibandhān malina-darpane 'rtho na pratibimbati tadvad ity arthah tad uktam Yājñavalkyena:

“malino hi yathā 'darço rūpā-'lokasya na ksamah,
tathā vikala-karana ātma-jñānasya na kṣama” iti

yadi vā yathā-katham-ej jñānam jāyeta, tathā 'py upadeçā-'nurūpam na bhaved ity āha

na taj-jasyā 'pi tad-rūpatā, pañka-ja-vat. 31.

tasmād upadeçāj jātasyā 'pi jñānasyo 'padeçā-'nurūpatā na bhavati sāmagryenā 'navabodhāt, pañka-ja-vat, yathā bījasyo 'ttamatve 'pi pañka-dosād bījā-'nurūpatā pañka-jasya na bhavati, tadvad ity arthah pañka-sthānīyam çīṣya-cittam

«nanu Brahma-lokā-'disv āiçvaryenāi 'va puruṣārtha-siddhyā kim artham etāvataḥ prayāsena mokṣāya jñāna-nispādanam?» tatiā 'ha:

na bhūti-yoge 'pi kṛta-kṛtyato, 'pāśya-siddhi-vad — upāśya-siddhi-vat. 32

āiçvarya-yoge 'pi kṛta-kṛtyatā kṛtā-'rthatā nā 'sti. kṣayā-'tiçaya-duḥkhaḥ anugamat. upāśya-siddhi-vat yatho paśyanam Brahma dīnam sid

dhi-yoge 'pi na kṛta-kṛtyatā, tesām api yoga-nidrā-'dāu yogā-'bhyāsa-śrava-
nāt, tathāi 'va tad-upāsanayā prāpta-tad-aiṣvaryasyā 'pī 'ty arthah —
upāśya-siddhi-vad iti vīpsā 'dhyāya-samāptāu

adhyāya-tritayo-'ktasya vivekasyā 'ntar-aṅgakam
ākhyāyikābhīh samproktam atrā 'dhyāye samāsatah

5

iti Viññānabhikṣu-nirmite Kāpila-sāmkhya-pravacanasya bhāṣya ākhyāyikā-
'dhyāyaḥ caturthah

sva-śāstra-siddhāntah paryāptah itah param sva-śāstre pareṣām
pūrva-pakṣān apākartum pañcamā-'dhyāya ārabhyate tatrā 'dāv « ādi-
sūtre 'tha-śabdena yan maṅgalam kṛtam, tad vyartham » ity ākṣepam samā- 10
dhatte

maṅgalā-'caranam ṣiṣṭā-'cārāt phala-darśanāc chrutitāḥ ce 'ti 1
maṅgalā-'caranam yat kṛtam, tasyāi 'tāh pramāṇāh kartavyatā-sid-
dhir ity arthah. iti-śabdo hetv-antarā-'kāṅksā-nirāsā-'rthah.

« "īṣvarā-siddhei " iti yad uktam, tan no 'papadyate, karma-phala- 15
dātrtayā tat-siddher » iti ye pūrva-pakṣinaḥ, tān nirākaroti :

ne 'ṣvarā-'dhiṣṭhite phala-nispattih, karmanā tat-siddheh. 2.

īṣvarā-'dhiṣṭhite kārane karma-phala-rūpa-parināmasya nispattir na
yuktā, āvaśyakena karmanāi 'va phala-nispatti-sambhavād ity arthah

īṣvarasya phala-dātrtvam na ghatate 'pī 'ty āha sūtrāh 20
svo-'pakārād adhīsthānam, loka-vat 3

īṣvarasyā 'dhiṣṭhātrtve svo-'pakārā-'rtham eva loka-vad adhīsthānam
syād ity arthah.

« bhavatu īṣvarasyā 'py upakārah, kā ksatir? » ity āṣaṅkyā 'ha ·
lāukike-'ṣvara-vad itarathā 4

25

īṣvarasyā 'py upakāra-svikāre lāukike-'ṣvara-vad eva so 'pi samsārī
yāt; apūrṇa-kāmatayā duḥkhā-'di-prasaṅgād ity arthah.

« tathāi 'va bhavatu » ity āṣaṅkyā 'ha :

zāribhāsiko vā. 5

ara-sattve pi ced iṣvaras, tarhi sarga dy utpenna puruse pari 30

bhaṣa-matram asmakam va bhavati ap sy it sa tva pratahateccha
tvayor virodhān nityāi-ṣvavyā-nupapatter ity arthah

īṣvarasyā 'dhiṣṭhātrtve bādhakā-'ntaram āha

na rāgād rte tat-siddhiḥ, pratiniyata-kāranatvāt 6

kim ca rāgam vinā nā 'dhiṣṭhātrtvam siddhyati; pravrttāu rāgasya
pratiniyata-kāranatvād ity arthah upakāra istā-rtha-siddhī, rāgas tu
'tkate 'cche 'ti na pāunaruktyam

«nanv evam astu rāgo 'pī 'ṣvare.» tatiā 'ha.

tad-yoge 'pī na nitya-muktaḥ 7

rāga-yoge 'pī svīkṛyamāne sa nitya-mukto na syāt; tataḥ ca te
siddhānta-hānir ity arthah kim ca prakṛtim praty āṣvāyam prakṛti-
parināma-bhūte-'cehā-'dinā na sambhavati, anyo-'nyā-'ṣrayāt iccho-'tpatty-
anantaram prakṛti-pravartanām, prakṛti-pravṛtṭy-anantaram ce 'cehā-'du
iti. nitye-'cehā-'dikam ca prakṛtāu na yuktam, ṣṛuṭi-smṛiti-siddha-sāmyā-
'vasthā-'nupapatteh.

ataḥ prakāra-dvayam avaśisyate, tad yathā āṣvāyam kim pradhāna-
dharmatvenā 'smad-abhīmatānām icchā-'dinām sōkṣād eva cetana-samban-
dhāt, kim vā 'yas-kānta-mam-vat samudhi-sattā-mātrina praraktvād' iti.
tatrā 'dyam pakṣaṁ dūṣayati

pradhāna-ṣakti-yogāc cet, saṅgā-'pattih 8

pradhāna-ṣakter icchā-'deh puruṣe yogāt puruṣasyā 'pī dharma-saṅgā-
'pattih, tathā ca "sa yat tatra paśyati, anuvāgatas tena bhavati; asaṅgo
hy ayam puruṣa" ity-ādi-ṣṛuṭi-virodha ity arthah

antye tv āha

sattā-mātrāc cet, sarvāi-ṣvāyam 9

ayas-kānta-vat samudhi-sattā-mātrina ced āṣvāyam, tairhi sarvesām
eva tat-tat-sargesu bhoktṛnām pumsām aviśesenāi 'ṣvāyam asmad-abhūpre-
tam eva siddham, akhila-bhoktr-samyogād eva pradhānena mahad-ādi-
sarjanād iti tataḥ cāi <'ka eve 'ṣvara> iti bhavat-siddhānta-hānir ity
arthah

«syād etat. īṣvara-sādhaka-pramāna-virodhenāi 'te 'sat-tarkā eva;
anyathāi 'vam-vidhā-'sat-tarka-sahasrāḥ pradhānam api bādhitum śakyata»
ity ata āha.

pramānā-'bhāvān na tat-siddhiḥ 10

tat-siddhir nitye-'ṣvara-siddhiḥ īṣvare tāvat pratyakṣam nā 'stī 'ty
anumāna-ṣabdāḥ eva pramāne vaktavye. te ca na sambhavata ity arthah.

asambhavam eva pratipadayati sutrabhyam

sambandhā-'bhāvān nā 'numānam 11

sambandho vyāptih, abhāvo 'siddhih tathā ca «mahad-ādīkam sakartakum, kāryatvād» ity-ādy-anumānesv aprayojakatvena vyāpyatvā-'siddhyā ne 'çvare 'numānam ity arthal

nā 'pi çabda ity āha

çrutir api pradhāna-kāryatvasya. 12

prapañce pradhāna-kāryatvasyā 'va çrutir asti, na cetana-kāranatve, yathā

“ajām ekām lobhita-çukla-kṛsnām bahvīh prajāh sṛjamānām sarūpāh,”

“tad dhe 'dam tathya avyākrtam āsīt, tan nāma-rūpābhyām vyākriyate” 'ty-ādir ity arthal

yā ca “tad āksata bahu syām” ity-ādiç cetana-kāranatā-çrutiḥ, sā saigā-'dāv utpannasya mahat-tattvo-'pādhikasya mahā-purusasya-janya-māna-parā, kim vā bahu-bhavanā-'nurodhāt pradhāna eva (kūlam pipatisatī, 'ti-vad gāurī, anyathā “sākṣī cetā kevalo nūnunaç ce” 'ty-ādi-çrutyuktā-parināmitvasya puruṣe 'nupapatter iti

ayam ce 'çvara-pratishedha āçvare vānāgyā-ītham içvara-jñānam vinā 'pi mokṣa-pratipādanā-'ītham ca prāndhi-vāda-mātram iti piṅg eva vyākhyātam. anyathā jīva-vyāvṛttasye çvara-nityatvā-'der gāunatva-kalpanā-gāuravam āpādhikānām nitya-jñāne-'echā-'dīnām mahad-ādi-parināmānām cā ŋgikāena kautasthyā-'dy-upapatter ity-ādīkam Brahma-mīmāṃsāyām drastavyam iti

«nā 'vidyāto bandha» iti yat siddhāntitam prathama-pāde, tatra paramatam vistarataḥ praghaṭakena dūsayati

nā 'vidyā-çakti-yogo nihsaṅgasya 13.

pare prāhuh «pradhānam nā 'sti, kim tu jñāna-nāçyā-'nādy-avidyā-'khyā çaktiç cetane tisthati. tata eva cetanasya bandhas, tan-nāçe ca mokṣa» iti. tatre 'dam ucyate: nihsaṅgatayā cetanasyā 'vidyā-çakti-yogah sākṣān na sambhavatī 'ti avidyā hy atasmins tad-ākālatā, sa ca vikāra-viçeso vikāra-hetu-samyoga-rūpam saṅgam vinā na sambhavatī 'ty arthal.

«nanv avidyā-vaçād evā 'vidyā-yogo vaktavvah. tathā cā 'pāramārthikatvān na tayā saṅga» iti. tatrā 'ha.

tad-yoge tat-siddhāv anyo-'nyā-'çrayatvam 14.

avidyā-yogaḍ avidyā-siddhāu cā 'nyo-'nyā-'çrayatvam ātmā-'çrayatvan anavasthā ve 'ti çesah

« nann biḥa-ṅkura vad anavastha na dosaye » ty aṇukya 'ha
na biḥa-ṅkura-vat, sādi-samsāra-ṇuteh. 15.

biḥa-ṅkura-vad anavasthā na sambhavati; puruṣānām samsārasya
'vidyā-'dy-akhilā-'nārtha-rūpasya sādītva-ṇuteh, pralaya-susupty-ādāv
abhāva-ṇavanād ity arthah. « vijñāna-ghana evāi 'tebhyo bhūtebhyah
samutthāya tāny evāi 'nuvinaṇyati » 'ty-ādi-ṇrutibhiḥ hi pralayā-'dāu bud-
dhi-vrtty-abhāvena tad-āupādhikā-'vidyā-vidyā-'dy-akhila-samsāra-ṇūnya-
cinmātratvam puruṣānām siddham iti tasmād « avidyā 'py āvidyikī » 'ti
vāi-mātram.

« nann asmākam avidyā pāribhāsikī. na tu yogo-'ktā 'nātmāny ātma
buddhy-ādi-rūpā tathā ca bhavatām pradhāna-vad evāi 'smākam api tasyā
akhandā-'nāditayā puruṣa-niṣṭhatve 'pi nāi 'saṅgatā-hānir » ity aṇaikāyām
parikalpitam avidyā-ṇabdā-'rtham vikalpya dūṣayati :

vidyāto 'nyatve brahma-bādha-prasaṅgah 16

yadi vidyā-'nyatvam evāi 'vidyā-ṇabdā-'ithas, tarhi tasya jñāna-nāṇya-
tayā brahmana ātmano 'pi bādho nāṇah prasajyate, vidyā-bhūnatvād ity
arthah.

abādhe nāiṣṭhalyam 17

yadi tv avidyā-rūpani api vidyayā na bādhyeta, tarhi vidyā-vāiṣṭhal-
yam, avidyā-nivartakatvā-'bhāvād ity arthah:

pakṣā-'ntaram dūṣayati.

vidyā-bādhyatve jagato 'py evam 18

yadi punar vidyayā cetane bādhyatvam evāi 'vidyātvam ucyate, tathā
sati jagatah prakṛti-mahad-ādy-akhila-prapañcasyā 'py evam avidyātvam
syāt; « athā 'ta ādeṇo. ne 'ti ne 'ti, » « asthūlam anann » ity-ādi-ṇrutibhir
mūthyā-jñānasye 'va prakṛty-ādeḥ apy ātmani bādhitatvād ity arthah tathā
cāi 'khila-prapañcasyāi 'vāi 'vidyātvam saty ekasya jñānenāi 'vidyā-nāṇād
anyāur api prapañco na drṇyete 'ti bhāvah. vidyā-nāṇyatvam cāi 'vidyā-
tvam vaktum na ṇakyate; vidyā-nāṇyatvena vidyā-nāṇya-grahā-'sam-
bhavāt, ātmā-'ṇrayād iti.

tad-rūpatve sādītvaṁ 19

bhavatu vāi yathā-katham-oid vidyā-bādhyatvam evāi 'vidyātvam, tathā
'pi tādrṇa-vastunah sādītvaṁ eva puruṣesu, na tv anāditvam sambhavati;
« vijñāna-ghana eve » 'ty-ādy-ukta-ṇrutibhiḥ pralayā-'dāu puruṣasya cinmā-
tratva-siddher ity arthah. asman-mate ca pralaye puruṣasyāi 'samsāritve
'pi svatantra-nitya-pradhāna-samyogāt punar-bandha upapāditah, tathā
p " " amyoṇe p pragbhaviyāi viveka eva vasana drṇta di-dvara

nimittam ity apy uktam tasmād yoga-darṣano-ktād anyā nā 'sty avidyā
jñāna-nāṣyā; sā ca buddhi-dharma eva, na puruṣa-dharma iti siddham

atrāi 'vā 'dhyāye <karma-nimittā pradhāna-pravṛttir> iti yad uktam,
tatra para-pūrva-paksam samādhatte praghāṭakena:

na dharmā-'palāpah, prakṛti-kārya-vāicitryāt 20

apṛatyaksatayā dharmā-'palāpo na sambhavati, prakṛti-kāryeṣu vāici-
tryā-'nyathā-'nupapattiyā tad-anumānād ity arthah

pramānā-'ntaram apy āha

ṣṛuṭi-līṅgā-'dibhis tat-siddhiḥ 21.

"punyo vāi punyena bhavati, pāpah pāpene" 'ty-ādi-ṣṛuteḥ, "svarga-
kāmo 'eva-medhena yajete" 'ti vidhy-ādi-rūpāl līṅgād yogi-pratyaksā-
'dibhiḥ ca tat-siddhir ity arthah.

<pratyaksā-'bhāvād dharmā-'siddhir> iti parasya hetum ābhāsī-karoti.

na niyamah, pramānā-'ntarā-'vakāṣāt 22

lāukika-pratyaksā-'bhāvād vastu-ābhāva iti nyamo nā 'sti, pramānā-
'ntarenā 'pi vastūnām visayī-karanād ity arthah.

dharma-vaḍ adharmam api sādhayati:

ubhayatrā 'py evam 23.

dharma-vaḍ adharma 'py evam pramānāni 'ty arthah.

arthāt siddhiḥ cet, samānam ubhayoh. 24

<nanu vidhy-anyathā-'nupapatti-rūpayā 'rthā-'pattiyā dharma-siddhiḥ
sā ca nā 'sty adharma iti katham ṣṛuṭa-līṅgā-'tideṣo 'dharma?'> iti cen-
na, yataḥ samānam ubhayor dharmā-'dharmayor arthā-'patti-rūpam pra-
mānam asti; "para-dārān na gacched" iti niṣedha-vidhy-anyathā-'nupa-
patter ity arthah.

<nanu dharmā-'dikam cet svīkṛtam, tarhi puruṣānām dharmādīmat-
tvena parināmā-'dy-āpattir> ity ācāṅkām pariharati

antahkarana-dharmatvam dharmā-'dinām. 25

ādi-ṣabdena vāiṣeṣika-ṣāstro-'ktāḥ sarva ātma-viṣeṣa-guṇā grhyante
na cāi <'vam pralaye 'ntahkaranā-'bhāvād dharmā-'dikam kva tiṣṭhatv>
iti vācyam, ākāṣa-vaḍ antahkaranasyā 'tyanta-vināṣā-'bhāvāt antahkara-
nam hi kārya-kārano-'bhaya-rūpam iti prāg eva vyākhyātam. atah kāranā
'vasthe prakṛty-aṅga-viṣeṣe 'ntahkarane dharmā-'dharma-samskāra-'dikan
tiṣṭhatī 'ti

«syād etat <prakṛti-kārya-vācitrīyāc chruty-ādeḥ ca dharmā'di-sid-
dhur> iti yad uktam, tad ayuktam, trigunā'tmaka-prakṛtes tat-kāryānām
ca bhavatām śrutyāi 'va bādhat "sākṣī cetā kevalo nirguṇaḥ ca," "athā
'ta ādeḥ ne 'ti ne 'ti,"

“aḥabdam asparṇam arūpam avyayam
tathā 'iasam nityam agandhavaḥ ca yad ”

ity-ādīnā, “na mīrodho na co 'tpattih,” “vācā-īambhanam vikāro nāma-
dheyam, mṛttike 'ty eva satyam” ity-ādīnā ce » ti tad etat pariharati.

gunā-'dīnām ca nā 'tyanta-bādhah 26.

gunānām sattvā-'dīnām tad-dharmānām ca sukhā-'dīnām tat-kāryānām
api mahad-ādīnām svarūpato nā 'sti bādhah, kim tu samsargata eva cetane
bādho, 'yasy āusnya-bādha-vat. tathā kālata evā 'vasthā-'dibhir bādho
gunā-'dy-akhula-parināmīna ity arthah

«kutaḥ punaḥ svarūpata eva bādho na bhavati, svapna-manorathā-'di-
padārtha-vad?» ity ākāṅkṣāyām āha

pañcā-'vayava-yogāt sukha-samvittih. 27

atra viśīṣya pakṣī-kāranāya vivāda-viśayāi 'kadeśasya sukha-mātrasya
grahanam sarva-viśayo-'palaksakam — sukhā-'di-samvittir iti pāthas tu
samīcīnah

pañcā 'vayavāḥ ca nyāyasya pratijñā-hetū-'dāharano-'panaya-nigama-
nām; tesām yogān melanāt sukhā-'dy-akhula-padārtha-siddhir ity arthah.
prayogaḥ cā 'yam: sukham sat, artha-kriyā-kāritvāt; yad-yad artha-kriyā-
kāri, tat-tat sad, yathā cetanāḥ, pulakā-'di-rūpā-'rtha-kriyā-kāri ca su-
kham; tasmāt sad iti.

cetanānām cā 'vikāritve 'pi viśaya-prakāṣa evā 'rtha-kriye 'ti — nāsti-
kam prati ca vyatireky anumānam kartavyam, tatia ca ṣaṣa-ṣṛṅgā-'dir
drṣṭānta iti.

«pratyakṣā-'trīkṛtam pramānam eva na bhavati, vyāpyatvā-'dy-asid-
dher » iti cārvākah punaḥ ṣaṅkate.

na sakṛd-grahanāt sambandha-siddhih 28.

sakṛt-sahacāra-grahanāt sambandho vyāpti na sīdhyati, bhūyastvam
cā 'nanugatam. ato vyāpti-grahā-'sambhavan nā 'numānenā 'rtha-siddhir
ity arthah

samādhatte

niyata-dharma-sāhityam ubhayor ekatarasya vā vyāptih. 29

dharma-sah tyam dharmatayam sahityam sahacāra iti yavat. tatha

co 'bhayoh sādhyā-sāadhanayor ekatarasya sādhanā-mātrasya vā niyato 'vyabhicarito yah sahacārah, sa vyāptir ity arthah. ubhayor iti sama-vyāpti-pakse proktam niyamaḥ cā 'nukūla-tarkena grāhya iti na vyāpti-grahā-sambhava iti bhāvah

vyāptir vaksyamāna-ṣakty-ādi-rūpaṁ padārthā-'ntaram na bhavati 'ty āha :

na tattvā-'ntaram, vastu-kalpanā-prasakteḥ. 30

niyata-dharma-sāhityā-'triktā vyāptir na bhavati, vyāptitvā-'grāhyasya vastuno 'pi kalpanā-prasaṅgāt. asmābhis tu siddha-vastuna eva vyāpti-tva-mātram kīptam ity arthah

para-matam āha

nija-ṣakty-udbhavam ity ācāryāḥ. 31

apare tv ācāryā « vyāpyasya sva-ṣakti-janyam ṣakti-viṣesa-rūpaṁ tattvā-'ntaram eva vyāptir » ity āhuh nija-ṣakti-mātram tu yāvad-dravya-sthāyitayā na vyāptiḥ; deṣā-'ntara-gatasya dhūmasya vahny-avyāpyatvāt deṣā-'ntara-gamanena ca sā ṣakti naṣyata iti no 'kta-laksane 'ty vyāptiḥ. sva-mate tū 'tpatti-kālā-'vacchinnatvena dhūmo viṣesanīya iti bhāvah.

ādheya-ṣakti-yoga iti Pañcaṣikhaḥ 32

buddhy-ādisu prakṛty-ādi-vyāpyatā-vyavahārād ādhāratā-ṣaktir vyāpakatā, 'dheyatā-ṣaktimattvam ca vyāpyatvam iti Pañcaṣikha ity arthah

« nanv ādheya-ṣaktiḥ kim-artham kalpyate? » vyāpyasya vastunah sva-rūpa-ṣaktir eva vyāptir astu » tatrā 'ha

na svarūpa-ṣaktir niyamaḥ, punar-vāda-prasakteḥ 33

svarūpa-ṣaktis tu niyamo vyāptir na bhavati, pāunaruktya-prasaṅgāt, <ghaṭah kalaṣa> iti-vad <buddhir vyāpye> 'ty atrā 'py arthā-'bhedene 'ty arthah — svarūpaṁ iti vaktavye ṣakti-pado-'pādānam vyāpter vyāpya-dharmato-'papādānāya.

pāunaruktyam svayam eva vivṛoti :

viṣesanā-'narthakya-prasakteḥ 34.

pūrva-sūtra eva vyākhyāta-prāyam idam

dūsanā-'ntaram āha.

pallavā-'disv anupapatteḥ ca 35

pallavā-'disu vikṣā-'di-vyāpyatā-'sti, svarūpa-ṣakti-mātram tu tasya laksanāḥ na sambhavati chinna pallave 'pi svarūpa-ṣakteḥ anapāyena.

tadānīm api vyāpyatā-'patter ity arthah ādheya-çaktis tu ccheda-kāle
vinaste 'ti na tadānīm vyāptir iti bhāvah

«nanu kim Pañcaçikheṇa nija-çakty-udbhavo vyāptir eva no 'cyate?
tarhi dhūmasya vahny-ādheyatvā-'bhāvād vahny-avyāpyatā-'pattir» iti
tatrā 'ha.

ādheya-çakti-siddhāu nija-çakti-yogaḥ, samāna-nyāyāt 36

ādheya-çakter vyāptitva-siddhāu nija-çakty-udbhavo 'pi vyāptitvena
siddha eva, samāna-nyāyād, yukti-sāmyād ity arthah. ananugamas tu
nānā-'rtha-çabda-van na doṣāya — evam sva-mate 'pi nānāvidha-sahacāiā
eva vyāptayo bodhyāḥ na cāi «'vam apy anumita-hetutve vyāptinām
ananugamaḥ syād» iti vācyam, trnā-'īani-many-ādi-vat kārya-gata-vājātyā-
'dy-upapatter iti.

«pañcā-'vayava-yogād gunā-'di-siddhiḥ» iti yad uktam, tad-upapāda-
nāya vyāpti-nirvacanena 'numāna-prāmāṇye bādhakam apāstam idānīm
pañcā-'vayava-rūpa-çabdasya jñāna-janakatvo-'papattaye çabda-çakty-ādi-
nirvacanena tad-anupapatti-rūpam çabda-prāmāṇye paresām bādhakam
apāśyate:

vācya-vācaka-bhāvah sambandhaḥ çabdā-'rthayoh 37.

arthe vācyatā-'khyā çaktiḥ, çabde vācakatā-'khyā çaktir asti sāmī 'va
tayoh sambandho, 'nuyogitā-vat taj-jñānāc cābdenā rtho-'pasthitir ity
arthah.

çakti-grāhakāny āha:

tribhūh sambandha-siddhiḥ. 38

āpto-'padeṣo viddha-vyavahārah prasiddha-pada-sāmānādhikaranyam
ity etāis tribhūh ukta-sambandho grhyata ity arthah.

na kārye niyama, ubhayathā darçanāt 39.

sa ca çakti-grāhah kārya eva bhavati 'tu niyamo nā 'sti; loke kārya-
vad akārye 'pi vṛddha-vyavahārā-'di-darçanād ity arthah. yathā hi <gām
ānaye> 'ty-ādi-kārya-para-vākyād vṛddhasya gavā-'nayanā-'di-vyavahāro
drçyata, evam eva <putras te jāta> ity-ādi-siddha-para-vākyād api pulakā-
'di-vyavahāro drçyata iti siddhā-'rtha-çabda-prāmāṇya-siddhāu ca viveke
vedānta-prāmāṇyam siddham ity āçayah.

«nanu bhavatu loke siddhe çakti-grāhah; artha-pratyayū-'di-darçanāt.
vede tu katham bhaviṣyati; akārya-bodhana-vāiyarthiyād?» iti. tatrā 'ha.

loke vyutpannasya vedā-'rtha-pratītiḥ 40

loke çabda-çakti vyutpannasya p ya tad-anusareṇā va veda-rtha-

pratītiḥ, na hi loke caktir bhinnā, vede ca bhinnā, <ya eva lāukikās, ta eva vāidika> iti nyāyāt. ato loke siddhā-rtha-paratva-siddhāu vede 'pi tat siddhyatī 'ty arthah. siddha-viveka-pratipādanasya cā 'vidyā-nivṛtti-dvārā moksah phalam, yathā loke <putras te jāta> ity-ādi-pratipādanasya harsā-'dih phalam iti na tad-vāyarthyam

atra cañkate:

na tribhir, apāuruseyatvād vedasya, tad-arthasyā 'tīndriyatvāt 41

«nanu tribhir āpto-'padeṣā-'dibhir veda-ṣabde na cakti-grahah sambhavadatī; vedasyā 'pāuruseyatvena tad-arthesv āpto-'padeṣā-'bhāvāt; tathā vedā-rthasyā 'tīndriyatayā tatra vṛddha-vyavahārasya prasiddha-pada-sāmānādhikaranyasya ca grahītum aṣakyatvād ity arthah.

tatrā 'tīndriyā-rthatvam ādāu nirākaroti:

na, yajñā-'deh svarūpato dharmatvañ, vāciṣṭyāt 42

yad uktam, tan na, yato devato-'dḍeṣyaka-dravya-tyāgā-'di-rūpasya yajña-dānā-'deh svarūpato eva dharmatvam, veda-vihitatvam, vāciṣṭyāt, prakṛsta-phalakatvāt yajñā-'dikam ce 'cchā-'di-rūpatvān nā 'tīndriyam, na tu yajñā-'di-visayakā-'pūrvasya dharmatvam, yena veda-vihitasyā 'tīndriyatā syād ity arthah. «nanu tathā 'pi devatā-'dy-atīndriyā-rtha-ghatitatvam astī» 'ti cen, na, atīndriyeṣv api padārthatā-'vacchedakena sāmānya-rūpeṇa pratīter vaksyamānatvād ita

yac co 'ktam <apāuruseyatvenā 'pto-'padeṣā-'bhāva> iti, tad api nirākaroti

nija-caktir vyutpattyā vyavacchidyate. 43.

apāuruseyatve 'pi vedānām svābhāvikī yā 'rthesu caktir asti, sāi 'vā 'ptāir vṛddha-paramparābhir vyutpattyā <'sya ṣabdasyā 'yam artha> ity evam-rūpayā vyavacchidyate, ṣiṣyebhyo 'rthā-'ntarād vyāvartyo 'padiṣyate. na tv ādhunika-ṣabda-vat svayam samketyate, yena pāuruseyatvā-'peksā syād ity arthah.

«nanu tathā 'py atīndriya-devatā-phalā-'disu katham cakti-graho vāidika-padānām syāt?» tatrā 'ha:

yogyā-'yogyeṣu pratīti-janakatvāt tat-siddhiḥ. 44

pratyakṣā-'pratyakṣesu padārtheṣu sāmānya-dharma-puraskārena tat-siddhiḥ cakti-graho bhavadatī, sādharanyena padānām pratīti-janakatvasyā 'nubhava-siddhatvāt. viṣesas tu: atīndriyo 'pūrva eva vākya-'rtho, na ca tasya grahanam prāg apeksyata ity arthah.

ṣabda-prāmānya-prasaṅgenāi 'va ṣabda-gatam viṣesam avadhārayati:

na nityatvaṃ vedānām, kāryatva-ṣruteḥ. 45

“sa tapo 'tapyata; tasmāt tapas tepānāt trayo vedā ajāyante” 'ty ādi-ṣruter vedānām na nityatvam ity arthah. veda-nityatā-vākyaṃ c. sa-jātiyā-'nupūrvī-pravāhā-'nuccheda-parāṃ

«tarhi kim pāuruseyā vedāḥ?» ne 'ty āha

na pāuruseyatvam, tat-kartuh purusasyā 'bhāvāt. 46

īṣvara-pratishedhād iti ṣesah sugamam.

«aparah kartā bhavatu» ity ākāṅkṣāyām āha.

0 muktā-'muktayor ayogyatvāt 47

jīvan-mukta-dhūīno Viśnur viṣuddha-sattvatayā niratiṣaya-sarva-jñō 'pi vīta-rāgatvāt sahasra-ṣākha-veda-nirmānā-'yogyah amuktas tv asarva-jñātvād evā 'yogya ity arthah na cā «'sāṃkhya-prāṇi-pālanā-'di-vyāpāra vad evā 'sāṃkhya-veda-nirmānam apy upapadyatām» iti vācyam; svayam , ṣphurad-vedebhyo 'rtham pratītyāi 'va pālanā-'disu pravrtteḥ.

«nanv evam apāuruseyatvān nityatvam evā 'gatam?» tatrā 'ha:

nā 'pāuruseyatvān nityatvam āṅkurā-'di-vat. 48.

spastam

«nanv āṅkurā-'disv api kāryatvena ghatā-'di-vat pāuruseyatvam anu-meyam?» tatā 'ha

tesām api tad-yoge drṣṭa-bādhā-'di-prasaktiḥ. 49.

«yat pāuruseyam, tac charīra-janyam» iti vyāptir loke drṣṭā. tasyā bādhā-'dir evam sati syād ity arthah

«nanv ādi-puruso-'ccaritatvād vedā api pāuruseyā eve?» 'ty ata āha.

yasminn adrste 'pi kṛta-buddhir upajāyate, tat pāuruseyam. 50

drṣṭa ivā 'drṣṭe 'pi yasmin vastuni kṛta-buddhiḥ buddhi-pūrvakatva-buddhir jāyate, tad eva pāuruseyam iti vyavahāryata ity arthah. etad uktam bhavati na puruṣo-'ccaritatā-mātreṇa pāuruseyatvam, ṣvāsa-pra-ṣvāsayoh susupti-kālinayoh pāuruseyatva-vyavahārā-'bhāvāt, kim tu bud-dhi-pūrvakatvena vedās tu nihṣvāsa-vad evā 'drṣṭa-vaṇād a-buddhi-pūrvakā eva Svayambhuvah sakācāt svayam bhavanti ato na te pāuruseyāḥ tathā ca ṣrutis “tasyāi 'tasya mahato bhūtasya nihṣvasitam etad yad Rgveda” ity-ādir iti

«nanv evam yathārtha-vākya-ītha-jñānā-'pūrvakatvāc chuka-vākyaḥ sye va vedanam aḥ prama yam na syat?» tatrā ha

nija-çakty-abhivvyakteḥ svataḥ prāmānyam. 51.

vedānām nijā svābhāvikī yā yathārtha-jñāna-janana-çaktiḥ, tasyā mantrā-'yurvedā-'dāva abhivvyakter upalambhād akhila-vedānām e i svata eva prāmānyam siddhyati, na vaktr-yathārtha-jñāna-mūlakatvā-'me 'ty arthah. tathā ca Nyāya-sūtram. "mantrā-'yurveda-prāmānya-va ca tat-prāmānyam" iti.

"gunā-'dīnām ca nā 'tyanta-bādha" iti pratijñāyām nyāyena, sukhā-'di-siddher > ity eko hetur upanyastah prapañcitaḥ ca sāmpratam tasyām eva hetv-antaram āha.

nā 'sataḥ khyānam nr-çrūga-vat. 52.

āstām tāvat pañcā-'vayavena sukhā-'di-siddhiḥ; jñāna-mātrā api tat-siddhiḥ atyantā-'sattve sukhā-'dīnām jñānam eva no 'papadyate, nara-çrūgā-'dīnām abhānād ity arthah tathā ca Brahma-sūtram. "nā 'bhāva upalabdher" iti. çuktra-jata-svapna-manorathā-'dāu ca manah-parināma-rūpa evā 'rthah pratiyate, nā 'tyantā-'sann iti vaksyati

«nanv evam gunā-'dir atyantam sann eva bhavatu, tathā ca "nā 'tyanta-bādha" ity atyanta-pada-vāyarthiyam» iti. tatrā 'ha:

na sato, bādha-darçanāt. 53

atyanta-sato 'pi gunā-'der bhānam na yuktam. vināçā-'di-kāle bādha-darçanāt, cāitanye bhāsamānasya jagataḥ cāitanya eva bādha-darçanāc ca, "athā 'ta ādeḥ: ne 'ti ne 'ti," "ne 'ha nūnā 'sti kimcana," "yatra devā na devā, mātā na mātē" 'ty-ādi-çrutibhir nyāyāc ce 'ty arthah

«nanv evam api sad-asadbhyām bhūnam eva jagad bhavatu, tathā 'py atyanta-bādha-pratishedhā-'nupapattir» iti tatrā 'ha.

nā 'nirvacanīyasya, tad-abhāvāt. 54.

sattvenā 'sattvena cā 'nirvacanīyasyā 'pi bhānam na ghaṭate; tad-abhāvāt, sad-asad-bhūna-vastv-aprasiddher ity arthah. drṣṭā-'nusārenā 'va kalpanāyā āucityād iti bhāvah yā tu

"nā 'sad-rūpā na sad-rūpā māyā, nā 'vo 'bhayā-'tmikā,
sad-asadbhyām anirvācyā mithyā-bhūtā sanātanī"

'ti smrtis, tasyā ayam arthah māyā prakṛtiḥ sakāyā sūtra-traya-nirasta-prakāra-traya-rūpā na bhavati; kim tu sad-asadbhyām anirvācyā, 'nir-dhāryā, <sad eve> 'ty <asad eve> 'ti vā nir-dhārya vaktum açakyā, yatc mithyā-bhūtā prati-kṣanam anyathātvam gacchati atha ca sanātanī, svarūpato nityā, sad-asad-rūpe 'ti yāvad iti evam eva pradhānasya sakāya-sya nihsattā-sattvam Yoge bhāṣye proktam iti

‘‘²⁴anyā evam kim anyatha-khyātir eve sta? ne ty aha
nā ²⁴nyātha-khyātiḥ, sva-vaco-vyāghātāt. 55.

«aayad vastv anyā-rūpena bhāsate, na punar asato bhānam» ity api na yuktaḥ; sva-vaco-vyāghātāt, «asan na bhāsate samnikarsā-dy-abhāvād ity sva-siddhānta-vyāghātāt; asataḥ sambandhasya bhānā-bhyupagamād ity arthah. yadi ca «sambandho 'py anyatra sann eva bhāsata» ity ucyate, tathā 'pi viśeṣya-viśeṣanā-nuyogika-pratīyogikatvavor grahe 'sat-khyātiḥ, tad-agrahe ca gukṭi-rajatatva-samavāyānām viśrūḥkhalānām eva bhānā-pattiyā 'smad-abhiprete vivekā-graha eva paryavasānam ity anyathā-khyāti-vaco-vyāghāta eva, viśiṣṭa-bhramasyāi 'vā 'nyathā-khyāti-ṣabdā rthatvād iti. api ca jñānasyā 'rtha-vyabhicāritve «jñānenā 'itha-siddhir» ity sva-vaco vyāhanyeta. tad uktam

“jñānasya vyabhicāritve viśvāsah kim-nibandhana?” iti

etad-upapatty-artham kalpanā-sahasre tu gauravena lāghavād asam sargā-graha evo bhaya-siddho vyavahāra-hetutayā kalpayitum yukta ity kim ca jñānatvā-viśeṣena jñānāyor bādhyā-bādhaka-bhāve nyāmaka-dy-abhāvaḥ ce 'ti dik.

“nā 'tyanta-bādha” iti pūrvo-ktam vivrvāṇaḥ sva-siddhāntam upa-samharati:

o sad-asat-khyātir bādhyā-bādhāt. 56.

sad-asat-khyātir eva sarvesām gunā-dīnām kutaḥ? bādhyā-bādhāt. tatra svarūpenā 'bādhah sarva-vastūnām, nityatvāt, samsargatas tu bādhah sarva-vastūnām cāntanye 'sti, yathā gukṭy-ādāu buddhi-stha-rajatā-deh, sphaṭikā-diṣu vā lāuhityā-des, tadvat tathā 'vasthābhir api bādho 'khila-parināminām kālā-diṣv ity arthah. bādhaḥ ca pratīpanna-dharmīni niṣe-dha-buddhi-viṣayatvam, asattvam tv abhāvah, so 'py adhikarāna-svarūpa iti.

na ca «sad-asattvayor virodha» iti vācyaḥ; prakāra-bhedenā 'virodhāt. yathā hi lāuhityam bimba-rūpena sat sphaṭika-gata-pratibimba-rūpena cā 'sad iti dr̥ṣṭam, yathā vā rajatam vanig-vīthi-stha-rūpena sac chukty-adhyasta-rūpena cā 'sat, tathāi 'va saivam jagat svarūpataḥ sac cāntanyā-dāv adhyasta-rūpena cā 'sad iti. tad uktam

“arthe hy avidyamāne 'pi samsrtir na nivartate
dhyāyato viśayān asya, svapne 'narthā-gamo yathe” 'ti.

evam evā 'vasthā-bhedenā 'pi sad-asattvam aviruddham yathā hi virksā-dih prarūdhā-dy-avasthābhūḥ sann apy āṅkura-dy-avasthābhūḥ asan bhavati, tathāi 'va prakṛty-ādikaḥ sad-asat ātmakam iti tad uktam

nityada hy anga bhutam bhavant 1 a bhavant ca
kālenā 'lakṣya-vegena sūksmatvāt tan na dr̥ṣyata" iti.

etat sūtro-'ktam ca prapañcasya sad-asattvam smaryate :

"avyaktam kāraṇam yat, tan nityam sad-asad-ātmakam,
pradhānam prakṛtiḥ ce 'ti vad āhus tattva-cintakā" iti

etac cā 'smābhūr Brahma-mīmāṃsā-bhāṣye Yogavārttike ca prapañ-
citam iti dik.

ayam vicārah parvāptah; idānīm ṣabda-vicārah prasaṅgā-'gata āgan-
tukatayā 'nte prastūyate

pratīty-apratitibhyām na sphoṭā-'tmakah ṣabdah. 57.

pratyeka-varṇebhyo 'trīkṭam <kalaṣa> ity-ādi-rūpam akhandam eka
padam sphoṭa iti yogāir abhyupagamyate, kambu-grīvā-'dy-avayavebhyo
'trīkṭo ghatā-'dy-avayavi 'va; <eko ghata> iti-vad <ekam padam> ity anu-
bhavāt; vainānām āḡu-vinācitayā melanā-'rtha-pratyāyakatvā-'sambhavāc
ca sa ca ṣabda-viṣeṣah padā-'khyo 'rtha-sphuṭi-karanāt sphoṭa ity ucyate.
sa ṣabdo 'prāmāṇikah. kutah? pratīty-apratitibhyām. sa ṣabdah kim
pratīyate na vā? ādye yena varṇa-samudāyenā 'nupūrvī-viṣeṣa-viṣiṣṭena
so 'bhivyajyate, tasyāi 'vā 'rtha-pratyāyakatvam astu; kim antar-gaḡunā
tena? antye tv ajñāta-sphotasya nā 'sty artha-pratyāyana-ṣaktir iti vyar-
thā sphoṭa-kalpane 'ty arthah. —yathā-katham-cid ekatā-pratyayasyā 'rtha-
sādhakatve ca vanā-'der api pratyeka-vrksā-'dibhyo 'tīrēkā-'patteh; <ekam
vanam> ity-ādy-anubhava-sāmyād iti.

pūrvam vedānām nityatvam pratisiddham; idānīm varṇa-nityatvam
api pratīṣedhati.

na ṣabda-nityatvam, kāryatā-pratīteh. 58.

<sa evā 'yam ga-kāra> ity-ādi-pratyabhijñā-balād varṇa-nityatvam
na yuktaṃ, <utpanno ga-kāra> ity-ādi-pratyayenā 'nityatva-siddher ity
arthah. pratyabhijñā ca taj-jātīyatā-vīsayīnī, anyathā ghatā-'der api
pratyabhijñayā nityatā-'patter iti

ṣaṅkate:

pūrvā-siddha-sattvasyā 'bhivyaktir, dipene 'va ghatasya 59.

«nanu pūrvā-siddha-sattākasyāi 'va ṣabdasya dhvany-ādibhu yā 'bhi-
vyaktis, tan-mātram utpatti-pratīter vīsayah.» abhivyaktāu dr̥stānto
<dipene 'va ghatasye> 'ti.

pariharati:

sat-kārya-siddhāntaḥ cet, siddha-sādhanaṃ 60

abhivyaakti yady atigata-vastha-tyagena va tamana-vastha-labha ity ucyate tada sat-karya-asiddhantah tadṛṣa-ityatvam ca karyanām eve 'ti siddha-sādhana ity arthah

yadi ca vaitamānatayā sata eva jñāna-mātra-rūpiny abhivyaaktir ucyate, tadā ghatā-dīnām api nityatā-patīh, śabdesv iva ghatā-dīsv api kāraṇa-vyāpāreṇa jñāna-syāi vo 'tpatī-pratīti-viśayatvāu-ityād iti bhāvah.

ātmā-dvāite pūrvā-nuktam api bādhakam upanyasanīyam ity etad-artham ātmā-dvāita-nūāsaḥ punar ārabhyate

nā 'dvāitam ātmano, hīgāt tad-bheda-pratīteh 61

yady apy ātmanām anyo-nyam bheda-vākya-vad abheda-vākyaṇy api santi, tathā 'pi nā 'dvāitam, nā 'tyantam abhedah, ajā-dī-vākya-sthāih prakṛti-tyāgā-tyāgā-dī-hīgāih bhedasyāi 'va siddhei ity arthah na hy atyantā-bhede tāni hīgāny upapadyante; āupādhika-bhedeṇa tadṛṣa-vākya-papatter asambhavasyo 'ktatvāt. abheda-vākyaṇi tu sāmā-dī-ṣṛuty-ekavākyaṭayā 'vāidharmyā-dī-laksanā-bheda-paratayo 'papadyante, abhūmānā-dī-nivṛtṭy-anyathā-nupapattya 'pi tat-paratvā-vādihāranāc ce ti

ātmanām abhede hīgam bādhakam uktam "ātmāi ve 'dam sarvam," "brahṇūi 've 'dam sarvam" iti ṣṛutyā 'tmano 'nātmabhiḥ dvāite tu pratyakṣam api bādhakam asti 'ty āha

nānā-tmanā 'pi, pratyakṣa-bādhāt 62

anātmanā 'pi bhogya-prapañcenā tmano nā 'dvāitam. pratyakṣenā 'pi bādhāt. ātmanah sarva-bhogyā-bhede ghaṭa-patayoḥ apy abhedah syāt, ghatā-deh patā-dy-abhinnā-tmā-bhedāt sa ca bheda-grāhaka-pratyakṣa-bādhita ity arthah

ṣṛitya-buddhi-vaiśāradyāya prāptam apy artham viśadayati :

no 'bhābhyām, tenāi 'va. 63.

ubhābhyām samuccitābhyām apy ātmā-nātmabhyām nā 'tyantā-bhedah; tenāi 'va hetu-dvayene 'ty arthah.

« nanv evam "ātmāi 've 'dam" ity-ādi-ṣṛutīnām kā gatiḥ? » iti. tatṛā 'ha :

anya-paratvam avivekānām tatra 64

avivekānām aviveki-puruṣān prāti tatṛā 'dvāite 'nya-paratvar. upāsanā-rthakā-nuvāda ity arthah loke hi ṣaṇṇa-ṣaṇṇinor bhogya-bhoktoḥ cā 'vivekenā 'bhedo vyavahriyate ('ham gāṇo, 'mamā 'tmā Bhāṇasena) ity-ādiḥ. atas tam eva vyavahāram anūdya tān eva prāti tatho 'pāsanām ṣṛutir vidadhāti sattva-ṣuddhy-ādy-artham iti ata eva paramā-ītha-dāṣayam upa va am atmatva pratishedhati ṣṛutai

“yan manasa na manute, yena hur mano matam,
tad eva brahma tvam viddhi, ne 'dam, yad idam upāsata”

ity-ādine 'ti.

advāita-vādinām jagad-upādāna-kāraṇam api na sambhavatī 'ty āha :

nā 'tmā nā 'vidyā no 'bhayaṁ jagad-upādāna-kāraṇam, niḥ-
saṅgatvāt 65

kevala ātmā ātmā-ḡṛitā vā 'vidyā samuccitam vā kapāla-dvaya-vad
ubhayam na jagad-upādānam sambhavatī. ātmano 'saṅgatvāt saṅgā-
'khyo hi yah samyoga-viṣesas, tenāi 'va dravyānām vikāro bhavati ato
'saṅgatvāt kevalasyā 'tmano dvitīyasya no 'pādānatvam nā 'vidyā-dvārā
pi sambhavatī, asaṅgatvenā 'vidyā-yogasya piṅg eva nastatvāt, avidyāyā
adravyatvena dravyo-'pādānatvā-'yogāc ca, dravyatve tayāi 'va dvāita-
prasaṅgāc ca kim cā 'vidyāyā upādānatvam kvā 'py adṛṣtam, ḡṛiti-
raḡatā-'di-sthale hy avidyā nimittam isyate, mana evo 'pādānam tad-
dhetoh samskārasya mano-dharmatvād ita pratyeko-'pādānatva-vad evo
'bhayo-pādānatvam apy asaṅgatvād evā 'sambhavī 'ty arthah Brahma-
mīmāṁsāyām tv avidyā 'dravya-rūpā puruṣā-ḡṛitā gagane vāyu-vad isyate,
tādiḡā-'vidyā-dvāā ca brahmano 'dhisthāna-kāraṇatvam eva. tac cā
'smābhū apy anumanyate; asmad-ukta-prakṛter eva tāir avidyātvena
paribhāsanāt; ātmā-'rthatayā prapañcasyā tmany evā dhisthāne prakṛty-
upādānatva-svikāra-sāmyāc ca viṣesas tv ayam eva. yat tāih samkalpa-
pūrvikā prakṛter api pravittir isyate. 'smābhis tu ne 'ti tāiḡ co 'ktam
avibhāgenā 'dvāitam asmākam apī 'stam eva “sad eva, sāumye, 'dam
agra āsīd, ekam evā 'dvitīyam” ity-ādi-ḡṛutyā 'pi cā 'vibhāga-rūpam evā
'dvāitam pratipādyate. “na tu tad dvitīyam asti, tato 'nyad vibhaktam,
yat paḡyed” ita ḡṛuty-antarāt tathā co 'ktam :

“āsīḡ jñānam atho artha ekam evā 'vikalpitam ;

tayor ekataro hy arthah prakṛtiḡ co 'bhayā-'tmikā,

jñānam tv anyatamo bhāvah, puruṣah so 'bhidhīyata” ita

avikalpitam avibhaktam. tasmād Vedāntānām akhandā-'tmā-'dvāitam nā
'rthah tathā 'py ādbunikā vedāntino 'tratya-pūrvapakṣa-jātam eva
Brahma-mīmāṁsā-siddhāntatayā kalpayanti. tat tu Brahma-sūtrā-'nuk
tatvena praty-uta tad-virodhena cā 'smābhis tatṛāi 'va nirākṛtam ita atra
ca Brahma-mīmāṁsā-siddhānto na dūsyate, 'pi tu Vedānteṣv āpātatah
sambhāvito 'rtha eva nirākṛiyata iti smartavyam. evam uttara-sūtreṣv
api.

prakāḡa-svarūpa ātme 'ti svayam siddhāntitam. tatra “viḡjñānam
ānandam brahme” 'ti ḡṛuter «ānando 'py ātmanah svarūpam» ita pūva-
pakṣaṁ nirākṛoti

nāi kasyā nanda-cid rūpatve dvayor bhedāt 66

eka-dharmīna ānanda-cāitanyo-'bhaya-rūpatvam na bhavati, duḥkha-jñāna-kāle sukhā-'nanubhavana sukhā-jñānayor bhedād ity arthah na ca «jñāna-viśeṣaḥ sukham» iti vaktum śakyate; ātma-svarūpa-jñānasyā 'khandatvāt ata eva cāitanyā-'nubhava-kāle sukhasyā 'varanam api vaktum na śakyate, akhandatvenā 'nandā-'varane <duḥkham jñānāmī> 'ty anubhavā-'nupapatteh. na hy ātmāno 'ṇa-bhedo 'sti, yenā 'nandā-'ṇa-'varane 'pi cāitanyā-'ṇo bhāyād iti na ca «ṣṛuṭi-balenāi 'te 'sat-tarkā» iti vācyaṃ, «nā 'nandam na niranandam» ity-ādi-ṣṛuṭyā

“aduḥkham asukham brahma bhūta-bhavya-bhavā-'tmakam”

ity-ādi-smṛtyā cā 'nandā-'bhāvasyā 'pi pratipāditatvena tarkasyāi 'vū 'tiā 'dartavyatvāt; niśedha-ṣṛuter eva balavattvasya ṣṛutyāi 'vo 'ktatvāc ca, anyathā satya-samkalpatvā-'di-ṣṛutibhir ātmāna icchā-'di-dharmānām api prasaṅgād iti

«nanv evam ānanda-rūpatā-ṣṛuteḥ kā gatih'» tatrā 'ha:

duḥkha-nivṛtter gāunah. 67

duḥkha-nivṛtṭyā 'tmanī ṣṛāuta ānanda-ṣabdo gāuna ity arthah. guṇaḥ cā 'tra parama-priyatvam, “tat preyaḥ putiād” ity-ādi-ṣṛuṭi-yukty-anubhavār ātmanah parama-priyatva-siddher iti bhāvah tad uktam “sukham duḥkha-sukhā-'tyaya” iti. “na niranandam” iti ṣṛuṭis tv āpādhikā-'nanda-parā, satya-samkalpatvā-'di-ṣṛuṭi-vad iti yat tu nir-upādhī-priyatvenā 'tmanah sukhā-rūpatvā-'numānam kaḥcid āha, tan na; duḥkhā-'bhāva-rūpatayā 'pi pīmo-'papattēh, sukhatvā-'di-vad ātmatvasyā 'pi prema-prayojakatvāc ca; anyathā para-sukhe 'pi premā-'patter iti.

gāuna-prayoge bījam āha.

vimukti-praṇāsa mandānām. 68.

mandān ajñān prati duḥkha-nivṛtti-rūpām ātma-svarūpa-muktim sukhatvena ṣṛutih stāuṭi piarocanā-'rtham ity arthah.

antahkarano-'tpattēh pūrvo-'ktāyā āñjasyeno 'papattaye mano-vāibhava pūrvapakṣam apākaroti.

na vyāpakatvam manasaḥ, karanatvād indriyatvād vā 69.

manaso 'ntahkarana-sāmānyasya na vibhutvam, karanatvād, vāsy-ādivat vā-ṣabdo vyavasthita-vikalpe 'indriyatvād apy antahkaraṇa-viśeṣasya tritīyasya na vibhutvam ity arthah. deha-vyāpi-jñānā-'dikam tu madhyama-parimānenāi 'vo 'papadyata iti.

stra prayojakatva-ṣaṅkayam anukula tarkam āha

sakriyatvād, gati-çruteh 70.

ātmano lokā-'ntara-gamana-çravanena tad-upādhi-bhūtasyā 'ntahkara-
nasya sakriyatve siddhe na vibhutvam sambhavatī 'ty arthah

kāryatvo-'papattaye manaso niravayavatvam apī nirākaroti :

na nirbhāgatvam, tad-yogād, ghaṭa-vat 71

tac-chabdah pūrva-sūtra-sthe-'ndriyam parāmṛṣati. manaso na nirava-
yavatvam, aneke-'ndriyesv ekadā yogāt. kim tu ghaṭa-van madhyama
parimānam sāvayavam ity arthah. kāranā-'vastham cā 'ntahkaranam any
eve 'ti bodhyam.

manah-kālā-'dīnām nityatvam pratishedhati .

prakṛti-purusayor anyat sarvam anityam. 72.

sugamam — kāranā-'vastham cā 'ntahkaranā-'kāçā-'dikam prakṛtir evo
'cyate, na tu buddhy-ādīkam, vyavasāyā-'dy-asādhāraṇa-dharmā-'bhāvāt.

« nanu

“māyām tu prakṛtim vidyān, māyīnam tu mahe-'çvaram ;
asyā 'vayava-bhūtāis tu vyāptam sarvam idam jagad ”

ity-ādi-çrutibhiḥ pum-prakṛtyor apī sāvayavatvād anityatvam » iti tatrā
'ha .

na bhāga-lābho bhāgino, nirbhāgatva-çruteh. 73.

bhāgīnah purusasya pradhānasya cā 'vayavo na yujyate, niravayava-
tva-çruteh

“niṣkalam niṣkriyam çāntam niravadyam nirāñjanam ”

ity-ādīne 'ty arthah ukta-çrutiç cā 'kāça-jalayor iva pitā-putra-cetanayor
iva cā 'vibhāga-mātreṇā 'nçā-'nçi-bhāvam bodhayatī 'ti

duḥkha-nivṛttir moksa ity uktam tad-avadhāranāya tatra mokṣe
paresām matāni nirākaroti .

nā 'nandā-'bhivvyaktir muktir, nirdharmatvāt 74.

ātmany ānanda-rūpo 'bhivvyakti-rūpaç ca dharmo nā 'stī, svarūpam ca
nityam eve 'ti na sādhana-sādhya. ato nā 'nandā-'bhivvyaktir mokṣa ity
arthah ānandā-'bhivvyaktiç ca Brahma-lokā-'dāu gāuṇī muktir eve 'ti
bhāvah, anyathā “vidvān harsa-çokāu jahātī” 'ti çruta-virodhāt kim cā
'bhivvyakter ātma-dharmatve 'pī sā kim nityā 'nityā vā? ādye siddhatvenā
'puruṣārthatvam; antye janya-bhāvasya vināçitayā mokṣasya nāçā-'pattih
tasmād « ānandā-'bhivvyaktir mukhya-moksa » iti navīna-vedāntīnām apa-
siddhānta eve 'ti dik

na viṣeṣa-guṇo- cchittis, tadvat 75

aṣeṣa-viṣeṣa-guṇo- 'cchedo 'pi na muktiḥ, tadvat, nirdharmatv
'ty arthah. « nanu tarhi duḥkha-nivṛttir eva katham moksa uktaḥ
khā- 'bhāvasyā 'pi dharmatvād? » iti cen, na, asmābhir bhogyatā-
dhenāi 'va duḥkhā- 'bhāvasya puruṣārthatā- vacanād iti.

na viṣeṣa-gatir niskriyasya 76.

Brahma-loka-gatir api na moksaḥ, ātmano niskriyatvena gat
vāt līṅga-ṣarīrā- 'bhyupagame ca na mokso ghatata ity arthah

nā 'kāro- 'parāgo- 'cchittih, ksanikatvā- 'di-dosāt 77.

« ksanika-jñānam evā 'tmā, tasya viṣayā- 'kāratā bandhas, tad-
'khyo- 'parāgasya nāṇo moksa » iti yan nāstika-matam, tad api na,
katvā- 'di-dosena mokṣasyā 'puruṣārthatvād ity arthah.

nāstikasyāi 'va mukty-antaram dūṣayati :

na sarvo- 'cchittir apuruṣārthatvā- 'di-dosāt 78.

jñāna-rūpasyā 'tmanah sāmagryenāi 'vo 'cchittir api na moksaḥ,
nāṣasya loke puruṣārthatvā- 'darṣanā- 'dibhya ity arthah.

evam cūnyam api. 79.

jñāna-jñeyā- 'tmakā- 'khila-prapañca-nāṇo 'py evam ātma-nāṣenā
sārthatvān na moksa ity arthah

samyogāḥ ca viyogā- 'ntā iti na deṣā- 'di-lābho 'pi 80.

prakṛṣṭa-deṣa-dhanā- 'līṅganā- 'di-svāmyam api na mokso, yataḥ

“ samyogāḥ ca viyogā- 'ntā, maranā- 'ntam ca jīvanam ”

iti grūyata ity arthah tathā ca vināṣitvāt svāmyam na muktiḥ iti.

na bhāgi-yogo bhāgasya. 81

bhāgasyā 'ṇasya jīvasya bhāginy anṇam paramā- 'tmanī la
moksaḥ. « samyogā hi viyogā- 'ntā » ity-ukta-hetoh : iṣvarā- 'nabhyupa
ca; tathā sva-lasyā 'puruṣārthatvāc ce 'ty arthah

nā 'nimā- 'di-yogo 'py, avaṣyambhāvitvāt tad-ucchitter,
yoga-vat. 82

animā- 'dy-āiṣvarya-sambandho 'pi na muktiḥ : āiṣvarya- 'ntar
'bandha-vad eva tasyā 'py uccheda-myamād ity arthah.

« itara-viyoga-vad » iti pāṭhe tū 'cchittāv ayam drṣṭāntah

ne ndrā-di-pada-yogo pi, tadvat 83

Indrā-'dy-āiṣvarya-lābho 'pi na muktih, itarāi-'ṣvarya-vat ksayaśnutvād ity arthah

indriyānām āhamkārikatvam yad uktam, tatra para-vipratipattim nuākaroti.

na bhūta-prakṛtitvam indriyānām, āhamkārikatva-ṣruteḥ 84

sugamā yojanā. — pūrvam sva-siddhānto 'vadhrtah, asmiṇṇ cā 'dhyāye para-pakṣo nirākriyata ity apāunaruktyam

ṣakty-ādikam api tattvam asti 'ty āçayena pareṣām padārtha-pratiniyamam tan-mātra-jñānān muktim ca nuākaroti

na saṭ-padārtha-niyamas tad-bodhān muktiḥ ca 85

« dravya-guna-karma-sāmānya-viṣesa-samavāyā eva padārthā » iti yad vāiṣeṣikānām niyamo, yaḥ ca « taḥ-jñānān mokṣa » ity abhyupagamah, so 'prāmāṇikah; ṣakty-ādy-atirekāt, prthivy-ādi-nava-dravyebhyaḥ prakṛter atirekāc ca, tathā prakṛti-vivekād eva moksasyo 'ktatvād ity arthah. gandhā-'di-mattvenāi 'va hi prthivy-ādi-vyavahāro, gandhā-'diḥ ca sāmānyā-vasthāyām nā 'sti atah prthivītvā-'di-jātur api ghatatvā-'di-vat kārya-mātra-vṛttir iti. tad uktam:

“nā 'ho, na rātrir, na nabho, na bhūmir,
nā 'sīt tamo jyotir abhūn, na cā 'nyat
ṣabdā-'di buddhy-ādy-upalabhyam; ekam
prādhānikam brahma pumāns tadā 'sīd ” iti.

sodaṣā-'diṣv apy evam. 86

nyāya-pāçupatā-'di-matesu sodaṣā-'diṣv api na niyamo, na vā tanmātra-jñānān muktih; ukta-rūpena padārthā-'dhikyād ity arthah. asman-mate tu nityam padārtha-dvayam eva, nityā-'nitya-sādhāranās tu padārthāḥ pañca-viṇṇatir eve 'ti niyamah pañca-viṇṇati-dravyesv eva guna-karma-sāmānya-ṣakty-ādīnām antarbhāva iti

pañca-bhūtānām pūrvō-'kta-kāryatvo-'papatty-artham vāiṣeṣikā-'dy-abhyupagatam pārthivā-'dy-anu-nityatvam apākaroti.

nā 'nu-nityatā, tat-kāryatva-ṣruteḥ 87.

prthivy-ādy-anūnām nityatā nā 'sti; tesām anūnām api kāryatva-ṣrutir ity arthah. yady apy asmābhīḥ sā ṣrutir na drçyate, kāla-luptatvā-'dinā, tathā 'py ācārya-vākyān Manu-smaranāc cā 'numeyā, yathā Manuh:

“anvyo mātīā vināçinyo daṣā-'rdhānām ca yāḥ smrtāḥ,
tabhiḥ m idam sarvaṁ sambhavaty anupurvaça ti

daṣa-'rdhānām pṛthivy-ādi-pañca-bhūtānām na cā « 'tra vākye 'nu-ṣabdena dvy-anukā-'dy eva grāhyam » iti vācyam, samkoce pramānā-'bhāvād iti atrā 'nu-ṣabdo bhūta-paramā-'nu-para eva. vāṣesikā-'dy-abhimatam ca tasya nityatvam anena sūtrenā nirākriyate, na tv anu-parimāna-dravya-sāmānyasya nityatvam; rajo-gunasya cāṅcālyā-'nurodhenā 'nutva-siddheh; madhyama-parimānatve nityatvasya vibhutve ca kriyāyā anupapatter iti.

« nanu niravayavasya paramā-'noh katham kāryatvam ghatate ' » tatīā 'ha.

na nirbhāgatvaṁ, kāryatvāt 88

ṣṛuṭi-siddha-kāryatvā-'nyathā-'nupapattyā pṛthivy-ādy-anūnām na niravayavatvam ity arthah. ata eva tanmātrā-'khyā-sūksma-dravyāny eva pṛthivī-'dy-anūnām avayavā iti Pātañjala-bhāṣye Vyāsa-devāḥ pratipāditam < pṛthivī-paramā-'nur, jala-paramā-'nur > ity-ādi-vyavahāṣas tu pṛthivy-ādīnām apakarsa-kāsthā-'bhūpṛāyenāi 'va atah prakṛti-paryantam anutve 'pi na ksatir iti. yady api tanmātresv api gandhā-'dy asti, tathā 'pi tasyā 'pratyaksatayā na pṛthivītvā-'di-niyāmakatvam; vyakta-ṣānta-ghorā-'diviṣesavato vyakta-gandhā-'der eva pṛthivītvā-'di-siddheh. ato na tanmātrāni pṛthivy-ādayaḥ. teṣu ca sūksma-bhūta-vyavahāro bhūta-sāksāt-kāranatvā-'dināi 've 'ty api bodhyam.

« prakṛti-puruṣa-sāksātkāro na sambhavatī; rūpasya dravya-sāksātkāra-hetutvād » iti nāstikā-'ksepam nirākaroti

na rūpa-nibandhanāt pratyaksa-niyamah. 89.

rūpād eva nimittāt pratyaksate 'ti niyamo nā 'sti, dharmā-'dinā 'pi sāksātkāra-sambhavād ity arthah vyañjakā-'niyamasyā 'ñjanā-'dāu drṣṭatvenā 'dosatvāt ato bahir-dravya-lāukika-pratyaksam praty evo 'dbhūta-rūpam vyañjakam iti bhāvah.

« nanv evam kim anu-parimānaṁ vastv asti, na ve ' » 'ty ākāṅkṣāyām parimāna-nirṇayam karoti

na parimāna-cāturvidhyam, dvābhyām tad-yogāt 90

anu mahad dīrgham hrasvam iti parimāna-cāturvidhyam nā 'sti, dvāi-vidhyam tu vartata eva; dvābhyām tad-yogāt, dvābhyām evā 'nu-mahat-parimānābhyām cāturvidhya-sambhavād ity arthah. mahat-parimānasyā 'vāntara-bhedāv eva hi hrasva-dīrghāu; anyathā vakrā-'di-rūpāḥ parimānā-'nantya-prasaṅgād iti.

tatrā 'sman-naye 'nu-parimānam ākāṣasya kāranam guna-viṣesam varjayitva bhūte ndriyanām m nesu sattva-di-guṇesu mantavyam

anyatṛi yatha-yogyam madhyama d parama-mahattva ntaḥ ananī,
tān ca mahattvasyaiva va vantara-bheda iti

puruṣāi-¹katvam sāmānyene ²ti kanthata evo ³ktam, prakrter ekatvam
sāmānyene ⁴ty arthād uktam tad-artham sāmānyeṣu nāstika-vipratipattim
nū ākaroti.

anityatve ¹pi sthīratā-yogāt pratyabhijñānam sāmānyasya 91.
vyaktīnām anityatve ²py asthīratve ³pi <sa evā ⁴yam ghata> iti sthī-
ratā-yogena yat pratyabhijñānam, tat sāmānyasya. sāmānya-visayakam
eva tat pratyabhijñānam ity arthah.

tasmān na sāmānyā-¹palāpo yukta ity āha :

na tad-apalāpas, tasmāt 92.

sugamam

<nanv a-tad-vyāvṛtti-rūpenā ¹bhāvenāi ²va pratyabhijñā ³papādanīyā,
sāi ⁴va ca sāmānya-⁵ṣabdā-⁶rtho ⁷stu?> » tatṛā ⁸ha :

nā ¹'nya-nivṛtti-rūpatvam, bhāva-pratīteh 93.

<sa evā ¹yam> iti bhāva-pratyayān nivṛtti-rūpatvam na sāmānyasye ²ty
arthah. anyathā hi <nā ³yam aghaṭa> ity eva pratīyeta kim cā ⁴'nya-
vyāvṛtti-⁵ṣabdasyā ⁶'ghaṭa-vyāvṛttir ity artho vācyaḥ; tatṛā ⁷'ghaṭatvam
ghaṭa-sāmānya-bhinnatvam iti sāmānyā-⁸bhyupagama evā ⁹'patita iti

<nanu sādṛṣya-nibandhanā pratyabhijñā bhaviṣyati> » tatṛā ¹ha .

na tattvā-¹ntaram sādṛṣyam, pratyakṣo-²palabdheḥ. 94

bhūvo-¹vayavā-²di-sāmānyād atirīktam na sādṛṣyam asti; pratyakṣata
eva sāmānya-rūpatayo ³palambhād ity arthah.

<nanu svābbhāvīkī ¹çaktir eva sādṛṣyam astu, na tu tat sāmānyam> ity
āçāṅkān apākaroti.

nija-¹çakty-abhivyaktir vā, vāiçistyāt tad-upalabdheḥ. 95.

vastunah svābbhāvika-¹çakti-viçeso-²tpādo ³pi na sādṛṣyam, çakty-upa-
labdhutah sādṛṣyo-⁴palabdher vilakṣanatvāt. çakti-jñānam hi nā ⁵'nya-
dharma-jñāna-sāpekṣam, sādṛṣya-jñānam punah pratyogī-jñānam apekṣate,
'bhāva-jñāna-vad iti jñānāyor vāilakṣanyam ity arthah; sādṛṣyasya kādā-
citkasyā ⁶pi darçanāt yāvad-dravya-sthāyī-⁷çakti-vyāvartanāyā ⁸'bhivyakti-
padam iti. — kim ca dharminah çakti-sāmānyam na sādṛṣyam; bālyā-
'vasthāyām apī yuva-sādṛṣyā-⁹patteḥ, kim tu yuvā-¹⁰di-kālīnah çakti-viçeso
yuvā-¹¹di-sādṛṣyam iti vaktavyam. tathā ca prati-vyakty-ananta-çakti-kal-
panā-¹²pekṣayā ----- vyakti-sādhāranā-¹³'ka-sāmānya-kalpanāi ¹⁴'va yukte ¹⁵t

«nanu tatha pi ghata di-samjñakatvam eva ghata vyaktinam anyo-
'nyam sādṛṣyam astu, evam paṭā-'dīnām api tathā ca tenāi 'vā 'nugata-
pratyayo-'papattāv alam sāmānyena » tatrā 'ha :

na samjñā-samjñi-sambandho 'pi 96.

yathoktah samjñā-samjñinoh sambandho 'pi na sādṛṣyam, vāciṣṭyāt
tad-upalabdher eve 'ty arthah, samjñā-samjñi-bhāvam ajānato 'pi sādṛṣya-
jñānād iti

api ca

na sambandha-nityato, 'bhayā-'nityatvāt 97

samjñā-samjñinor anityatvāt tat-sambandha-yā 'pi na nityatā atah
katham tenāi 'tīta-vastu-sādṛṣyam vartamāna-vastuni syād ' ity arthah

«nanu sambandhy-anityatve 'pi sambandho nityah syāt; kim atra
bādhakam ? » tatrā 'ha :

nā 'jah sambandho, dharmi-grāhaka-māna-bādhāt. 98

kādācitka-vibhāge saty eva sambandhah siddhyati, anyathā vaksya-
māna-rītyā svarūpenāi 'vo 'papattāu sambandha-kalpanā-'navakācāt sa
ca kādācitko vibhāgo na sambandha-nityatve sambhavati, atah sambandha-
grāhaka-pramānenāi 'va bādhān na nityah sambandha ity arthah.

«nanv evam nityayor guna-guninor nityah samavāyo no 'papadyeta.»
tatrā 'ha :

na samavāyo 'sti, pramānā-'bhāvāt 99

sugamam

«nanu vāciṣṭya-pratyaksam viṣṭa-buddhy-anyathā-'nupapattiḥ ca
pramānam » tatrā 'ha :

ubhayatrā 'py anyathā-siddher na pratyaksam anumānam vā
100.

ubhayatrā 'pi vāciṣṭya-pratyakse tad-anumāne ca svarūpenāi 'vā
'nyathā-siddher na tad ubhayam samavāye pramānam ity arthah ayam
bhāvah. yathā samavāya-vāciṣṭya-buddhih samavāya-svarūpenāi 've
'syate, 'navasthā-bhāvād iti, tatra pratyaksā-'numāne anyathā-siddhe, evam
guna-guni-prabhītinām viṣṭa-buddhih api gunā-'di-svarūpenāi 've 'syatām
atas tatrā 'pi pratyaksā-'numāne anyathā-siddhe iti.

«nanv evam samyogo 'pi na siddhyati; bhūtālā-'dāu ghatā-'di-praty-
ayasyā 'pi svarūpenāi 'vā 'nyathā-siddher » iti cen, na, viyoga-kāle 'pi
bhūtala-ghaṭayoh svarūpa-tādavasthyena viṣṭa-buddhi-prasaṅgāt. sam-
avāya-sthale ca samavetasya kadā-'pi svā-'ṛaya-viyogo nā 'stī 'ti nā 'yam
dosah

kaçcit tu tadatmya-sambandhena tra samavayasya nyatha-siddhim āha. tan na; çabda-mātra-bhedāt tādātmyam hy atra nā 'tyantam vaktavyam; guna-viyoge 'pi guni-sattvāt, vāçistya-pratyayā ca. kim tu bheda-'bheda-buddhi-niyāmakah sambandha-viçesa evā 'gatyā vaktavyah. tathā ca tasya samavāya itī vā tādātmyam itī vā nāma-mātram bhinnam sambandhi-dvayā-'tiriktah sambandhas tu siddha eve 'ti. yadi ca tādātmyam svarūpam evo 'cyate, tadā 'smābhūr api tad evo 'ktam itī çabda-mātra-bheda itī kim ca tādātmyasya bheda-buddhi-niyāmakatvam drstam <ghaṭo dravyam> ity-ādāu, na tv ādhānā-'dheya-bhāva-buddhi-niyāmakatvam api; <ghatasya dravyam> ity-ādy-ananubhavāt ato dravyatvā-'dikam eva dravyā-'di-tādātmyam tataç ca katham ādhānā-'dheya-bhāva-buddhi-niyāmakatayā parār iṣṭah samavāya-sambandhas tādātmyena caritātītaḥ syāt; tantv-ādāu patatvā-'dy-abhāvād itī

prakrteḥ ksobhāt prakṛti-purusa-samyogas, tasmāt siṣṭa itī siddhāntah tatiā 'yam nāstikānām ākṣepah: « nā 'sti ksobhā-'khyā kasyā-'pi kriyā sarvam vastu ksanikam, yatro 'tpadyate, tatrāi 'va vīnaçyati 'ty ato na deçā-'ntara-samyogo-'nneyā kriyā siddhyati » 'ti. tatiā 'ha

nā 'numeyatvam eva kriyāyā, nedisthasya tat-tadvator evā 'parokṣa-pratīteḥ. 101

na kevalam deçā-'ntara-samyogā-'dinā kriyāyā anumeyatvam eva, yato nedisthasya nikaṣa-sthasya drastuh kriyā-kriyāvatoḥ pratyaksenā 'pi pratītiḥ asti <vrkṣaḥ calati> 'ty-ādī ity arthah

trītiyā-'dhyāye çarīrasya pāñcabhāutikatvā-'di-rūpār mata-bhedā evo 'ktā, na tu viçeso 'vadhṛtaḥ tesv atra para-paksam pratiṣedhati:

na pāñcabhāutikam çarīram, bahūnām upādānā-'yogāt 102

bahūnām bhīna-jātiyānām. çesam sugamam bhīna-jātiyānām co 'pādānatvam ghata-paṭā-'di-sthale na drstam itī sajātiyam evo 'pādānam. itarac ca bhūta-catustayam upastambhakam ity āçayena pāñcabhāutika-vyavahārah. etena dvī-tri-catur-bhāutikatva-pakṣā nirastāḥ eko-'pādānakatve 'pi prthivy evo 'pādānam sarva-çarīrasye 'ti vakṣyati.

<sthūlam eva çarīram> itī kecit tan nīrākaroti:

na sthūlam itī niyama, ātivāhikasyā 'pi vidyamānatvāt. 103.

indriyā-'çrayatvam çarīratvam;

“yan mūrty-avayavāḥ sūksmās tasye 'māny āçrayanti saç, tasmāc charīram ity āhuḥ tasya mūrtim manīṣina”

ita Manu-vākyāt etādṛçam ca çarīram sthūlam pratyaksam eve 'ti na n yamah kutah? at vah kasya pratyaksataya suksmasya bhaut kasya

ṣaīrā-ntarasyā 'pi sattvād ity arthah. lokāl lokā-ntaram liṅga-dehan
atīvāhayatī 'ty ātivāhikam, bhūtā-ṣrayatām vinā citrā-'di-val liṅga-dehasy.
gamanā-nupapatteh prāg evo 'ktatvāt idam ca sūtram tasyāi 'va spaṣṭī
karana-mātrā-rtham. liṅgasya ca ṣarīratvam, bhogā-ṣrayatayā puruṣa
pratibimbā-ṣrayatayā ve 'ti bodhyam. ātivāhika-ṣarīre ca pramānam

“aṅguṣṭha-mātrah puruṣo 'ntar-ātmā sadā janānām hrdaye samnivistah,”

“aṅguṣṭha-mātram puruṣam niṣcakaisa balād yama”

iti gr̥ṇti-smrtī na hi liṅga-ṣaīrasya sakala-ṣaīra-vyāpinah svato 'ṅguṣṭha-
mātratvam sambhavati ata ūdhāīasyā 'ṅguṣṭha-mātratvam aithāt sidhyati
yathā dīpasya sarva-gr̥ha-vvāpitve 'pi kalikā-kāratvam, tāila-varty-ādi-
sūkṣmā-ṇṇasya daṣo-pari sampinditasya pārthiva-bhāgasya kalikā-kāi-
tayā, tathāi 'va liṅga-dehasya deha-vyāpitve 'py aṅguṣṭha-parimānatvam.
svā-ṣraya-sūkṣma-bhūtasyā 'ṅguṣṭha-parimānatvenā numeyam iti

golakebhyo 'tīrīktānī 'ndriyāni prāg uktāni. tad-upapādanāye 'ndriyā-
nām aprāpta-prakāṣakatvam niākaroti :

nā 'prāpta-prakāṣakatvam indriyāṇām, aprāpteh sarva-prāpter
vā. 104

svā-sambaddhā-rthānī 'ndriyāni na prakāṣayanti; aprāpteh, prādīpā-
'dīnām aprāpta-prakāṣakatvā-darṣanāt, aprāpta-prakāṣakatve vyavalūtā-
'di-sarva-vastu-prakāṣakatva-prasaṅgāc ce 'ty arthah ato dūra-sīha-sūryā-
'di-sambandhā-rtham golakā-tīrīktam indriyam iti bhāvah karanānām cā
'rtha-prakāṣakatvam puruṣe 'rtha-samarpana-dvārāi 'va, svato jadtvāt,
darpanasya mukha-prakāṣakatva-vat. athavā 'rtha-pratibimbo-'dgrahanam
evā 'rtha-prakāṣakatvam iti

«nanv evam caksusas tājāsātvaṃ eva yuktam; tejasa eva kīrana-
rūpenā 'ṣu dūrā-pasarpana-darṣanād » iti ṣaīkām niākaroti.

na tejo-pasarpanāt tājāsam cakṣur, vṛttitas tat-siddheh. 105.

tejaso 'pasarpanam dr̥ṣtam iti kṛtvā tājāsam caksur na vācyam.
kutah? atājāsātve 'pi prāna-vad eva vṛtti-bhedenā 'pasarpano-papatter
ity arthah. yathā hi prānah ṣaīram asamtyajyāi 'va nāsā-gr̥hād bahih
kiyad-dūram prānanā-khya-vṛttyā 'pasarati, evam evā 'tājasa-dravyam api
caksur deham asamtyajyā 'pi vṛtty-ākhya-parināma-viṣesena jhaṭity eva
dūra-stham sūryā-'dikam praty apasared iti.

«nanv evam-bhūta-vṛttāu kim pramānam?» tatrā 'ha
prāptā-rtha-prakāṣa-liṅgād vṛtti-siddhih 106.
sugamam

deham aparityajyā 'pi gamano-'papattaye vrtteh svarūpam darçayati
bhāga-guṇābhyāṁ tattvā-'ntaram vrttiḥ, sambandhā-'rtham
sarpatī 'ti 107.

sambandhā-'rtham sarpatī ti hetoḥ cakṣur-āder bhāgo visphuliṅga-vad
vibhaktā-'ñço rūpā-'di-vad guṇaḥ ca na vrttiḥ, kim tu tad-eka-deça-bhūtā
bhāga-guṇābhyāṁ bhinnā vrttiḥ: vibhāge hi satī tad-dvārā caksuṣaḥ
sūryā-'di-sambandho na ghaṭate, guṇatve ca sarpanā-'khyā-kriyā-'nupapatter
ity arthah. etena buddhi-vrttir apī pradīpa-çikḥā-vad dravya-rūpa eva
parināmaḥ, svacchatayā 'rthā-'kāraṭo-'dgrāhī nirmala-vastra-vad itī sid-
dham.

« nanv evam vrttīnām dravyatve katham icchā-'di-rūpa-buddhi-gunesu
vrtti-vyavahārah? » tatrā 'ha.

na dravya-niyamas, tad-yogāt. 108.

vrttir dravyam eve 'ti niyamo nā 'sti kutah? tad-yogāt, tatra vrttāu
yogā-'rtha-sattvāt “vrttir vartana-jīvana” itī hi yāugiko 'yam çabdah
jīvanam ca sva-sthiti-hetur vyāpārah, “jīva bala-prāna-dhāranayor” ity
Anuçāsanāt; <vāçya-vrttiḥ>, <çūdra-vrttir> ity-ādī-vyavahārāc ca tatra
yathā dravya-rūpayā vrttyā buddhir jīvati, tathe 'cehā-'dibhir apī ti te 'pi
vrttayah, sarva-nirodhenāi 'va citta-maranād ity arthah

indriyānām bhāutikatvasyā 'pi çravanāt kadā-cil loka-viçesa-bhedena;
çruti-vyavasthā çāñkyeta. tatrā 'ha

na deça-bhede 'py anyo-'pādānatā, 'smad-ādī-van niyamah 109

na Brahma-lokā-'di-deça-bhedato 'pī 'ndriyānām ahamkāra-'trikto-
'pādānakatvam, kim tv asmad-ādīnām bhūr-loka-sthānām iva sarveṣām evā
'hamkārikatva-niyamaḥ. deça-bhedenāi 'kasyai 'va liṅga-çarīrasya samcāra-
mātra-çravanād ity arthah

« nanv evam bhāutikatva-çrutiḥ katham upapadyatām? » tatrā 'ha:

nimitta-vyapadeçāt tad-vyapadeçah. 110

nimitte 'pi prādhānya-vivaksayo 'pādānatva-vyapadeço bhavati, yathe
'ndhanād agnir itī ato bhūto-'pādānatva-vyapadeça itī arthah. teja-ādī-
bhūto-'paṣṭambhenāi 'va hi tad-anugatā-'hamkāraç cakṣur-ādī-'ndriyām
bhavanti, yathā pārthive-'ndhano-'paṣṭambhena tad-anugatāt tejaso 'gnir
bhavati 'ti “annamayam hi, sāumya, mana” ity-ādī-çrutis tad-ukta-yuktaç
cā 'tra pramānam

sthūla-çarīra-gatam viçeṣam prasaṅgād avadhārayati.

uṣmajā-'ṇḍaja-jarāyujō-'dbhijja-sāṁkalpika-sāṁsiddhikam ce 'ti
na niyamah 111

tesam khalv esam bhutanam triny eva bijam bhavanti. anda-jam
jīva-jam udbhi-jam" iti śrutāṁ anda-jā-'di-rūpam çarīra-trāi-vidhyam
prāyikā-'bhī-prāyeno 'ktam, na tu niyamah, yata ūsma-jā-'di sad-vidham
eva çarīram bhavati 'ty arthah tatro 'sma-jā dandaçūkī-'dayah, anda-jāḥ
pakṣi-sarpā-'dayah, jarāyu-jā manusyā-'dayah, udbhi-jā viksā-'dayah,
samkalpa-jāḥ Sanakā-'dayah; sāmsiddhikā mantra-tapa-ādi-siddhi-jā, yathā
Raktabīja-çarīro-'tṛanna-çarīrā-'daya iti.

çarīrasyāi 'ka-mātrā-bhūto-'pādānakatvam pūvo-'ktam anenāi 'va
prasaṅgena viçisyā 'ha.

sarveṣu prthivy upādānam, asādhāranyāt tad-vyapadeçah
pūrva-vat 112

sarveṣu çairēsu prthivy evo 'pādānam, asādhāranyāt, ādhyā-
utkarsāt. çairē pañca-catut-ādi-bhāutikatva-vyapadeças tu pūva-vat,
indriyānām bhāutikatva-vad upastambhakatva-mātrēne 'ty arthah.

«nanu prānasya çairē prādhānyāt prāna eva dehā-'rambhako 'stu.»
tatrā 'ha

na dehā-'rambhakasya prānatvam, indriya-çaktitas tat-siddheh.
113

prāno na dehā-'rambhakah. indriyam vinā prānā-'navasthānenā
'nvaya-vyatirekābhyām indriyānām çakti-viçeṣād eva prāna-siddheh, prāno-
'tpatter ity arthah. ayam bhāvah karana-vrtti-rūpah prānah karana-
viyoge na tiṣṭhati: ato mrta-dehe karanā-'bhāvena prānā-'bhāvān na prāno
dehā-'rambhaka iti

«nanv evam prānasya dehā-'kāranatve prānam vinā 'pi deha utpad
, yeta?» tatrā 'ha:

bhoktur adhithānād bhogā-'yatana-nirmānam, anyathā pūti-
bhāva-prasaṅgāt 114

bhoktuh prānino 'dhithānād vyāpārād eva bhogā-'yatanasya çairīasya
nirmānam bhavati, anyathā prāna-vyāpārā-'bhāve çakra-çomtayoh pūti-
bhāva-prasaṅgāt, mrta-deha-vad ity arthah. tathā ca rasa-samcārā-'di-
vyāpāra-viçeṣāḥ prāno dehasya nimitta-kāranam, dhāra-katvād iti bhāvah

«nanu prānasyāi 'vā 'dhithānatvam sambhavati, vyāpūravattvāt; na
prānīnah, kūtasthatvāt, nivyāpārasyā 'dhithāne prayojanā-'bhāvāc ce»
'ti. tatrā 'ha.

bhṛtya-dvārā svāmy-adhiṣṭhītur, nai 'kāntāt 115

deha-nirmāne vyāpāra-rūpam adhiṣṭhānam svāmīnaç cetanasyāi 'kāntāt
saksan na stī, kiṁ tu prāna-rupa bhṛtya-dvara yatha rajñah pura n r ana

ity arthah tathā ca prānasyā 'dhisthātrtvam sāksāt, purusasyā 'dhisthātrtvam tu prāna-samyoga-mātrene 'ti siddham kulālā-'dīnām ghatā-'dī-nirmānesv apy evam. viṣesas tv ayam: tatia cetanasya buddhy-ādeḥ cā 'py upayogo 'sti, buddhi-pūrvaka-srṣṭitvād iti. yady api prānā-'dhisthānād eva deha-nirmānam, tathā 'pi prāna-dvārā prāni-samyogo 'py apeksyate, purusārtham eva prānena deha-nirmānād ity āçayena "bhoktur adhiṣṭhānād" ity uktam.

"vimukta-mokṣā-'rtham pradhānasye" 'ty uktam prāk tatra «katham ātmā nitya-mukto, bandha-darṣanād?» iti paresām āksepe nitya-muktim upapādayitum āha.

samādhi-susupti-mokṣeṣu brahma-rūpatā. 116.

samādhir asamprañātā-'vasthā, suṣuptiḥ cā 'tra samagra-susuptih, mokṣaḥ ca videha-kāivalyam āsv avasthāsu puruṣānām brahma-rūpatā, buddhi-vrtti-vilayatā tad-āupādhika-pariccheda-vigamena sva-svarūpa-pūrnatayā 'vasthānam; yathā ghata-dhvanse ghatā-'kāṣasya pūrnate 'ty arthah. tad etad uktam. "tan-nivrttāv upaçānto-'parāgah svastha" iti. tathā ca brahmatvam eva puruṣānām svabhāvo, nāimittikatvā-'bhāvāt, sphatikasya çauklyam iva. buddhi-vrtti-sambandha-kāle tu paricchinna-cid-rūpatvenā 'bhivvyaktyā paricchedā-'bhūmānah, tathā vrtti-pratibimba-vaçād duhkḥā-'dī-mālīnyam iva ca bhavati 'ti; tat sarvam āupādhikam eva, upādhy-ākhyā-nimittā-'nvaya-vyatiṛekā-'nuvidhānāt, sphatika-lāu-litya-vad iti bhāvah tathā ca Yoga-sūtram. "vrtti-sārūpyam itarati" 'ti asmac-chāstre ca brahma-çabda āupādhika-pariccheda-mālīnyā-'dirahita-paripūrṇa-cetana-sāmānya-vācī, na tu Brahma-mīmāṃsāyām iva 'çvāryo-'palakṣita-purusa-viçeṣa-mātra-vācī 'ti vivektavyam. atrā 'te çlokāḥ çīṣya-vyutpatty-artham ucyante

cid-ākāṣe 'nabhivyakte nānā-'kārāir itas tatah

dhīr atantī saha-vyakter aṭantim darṣayec citam.

vastutas tu sadā pūrnām eka-rūpam ca cin-nabhah;

vrtti-çūnya-pradeṣeṣu drçyā-'bhāvān na paçyati.

caksuso rūpa-vat pumso drçyā vrttir hi, ne 'tarat,

samādhy-ādāu ca sā nā 'stī 'ty atah pūrnah pumāns tadā

«tarhi kah suṣupti-samādhibhyām moksasya viçeṣah?» tatrā 'ha:
dvayoh sabījam, anyatra tad-dhatih. 117

dvayoh samādhi-susuptyoh sabījam bandha-bīja-sahitam brahmatvam; anyatra mokṣe bījasyā 'bhāva iti viçesa ity arthah «nanu cet samādhy-ādāu bandha-bījam asti, tarhi tenā 'va paricchedāt katham brahmatvam?» t cen na bandha-bījasya vasana-karmā-des tadanum upadhav eva va-

sthānāt, na tu cetanesu. puruse ca tesām apratibimbanād iti. jāgrad-ādy avasthāyām tu buddhi-vṛtti-pratibimba-vaṣād āupādhiko bandha ity asakrd āveditam «nanu Pātañjale tad-bhāṣye cā 'samprajñāta-yogo nirbīja uktah, atra katham sabīja ucyata?» iti cen, na. asamprajñāte kriamena bīja-kṣayo bhavatī 'ty āṇayenāi 'va tatra nirbījatva-vacanāt; anyathā sarvāsām evā 'samprajñāta-vyaktīnām nirbījatve vyutthānā-nupapatter iti

«nanu samādhi-susuptī drṣṭe stah; mokse tu kim pramānam?» iti nāstikā-kṣepam pariharati

dvayor iva trayasyā 'pi drṣṭatvān, na tu dvāu. 118

saṁādhi-susupti-drṣṭāntena mokṣasyā 'pi drṣṭatvād anumitavān na tu dvāu susupti-samādhi eva, kim tu mokso 'py astī 'ty arthah anumānam ce 'ttham. susupty-ādāu yo brahma-bhāvas, tat-tyāgaḥ citta-gatād rāgā-di-dosād eva bhavati sa ced doṣo jñānena nāṇitas, tarhi susupty-ādisadrṣy evā 'vasthā sthūrā bhavati. sāi 'va moksa iti

«nanu vāsanā-khya-bīja-sattve 'pi vāiṛgyā-dīnā vāsanā-kāunthyād arthā-kārā vṛttih samādhāu mā bhavatu; susupte tu vāsanā-prābaljād artha-jñānam bhaviṣyaty eve 'tu na susuptāu brahma-rūpatā yukte» 'ti tatrā 'ha:

vāsanayā 'nārtha-khyāpanam dosa-yoge 'pi na nimittasya pradhāna-bādhakatvam 119

yathā vāiṛgye tathā nīdī-dosa-yoge 'pi satī vāsanayā na svārtha-khyāpanam sva-viṣaya-smāranam bhavati. yato na nimittasya gunī-bhūtasya samskārasya balavattara-nīdrā-dosa-bādhakatvam sambhavatī 'ty arthah balavattara eva hi doṣo vāsanām durbalām sva-kārya-kunthām karotī 'ti bhāvah.

samskāra-leṇato jīvan-muktasya ṇārīra-dhāranam iti trtīyā-dhyāye proktam. tatīā 'yam āksepah: «jīvan-muktasya ṇaṇvad ekasminn apy arthe 'smad-ādīnām iva bhogo drṣyate. so 'nupapannah; prathamam bhogam utpādyāi 'va pūrva-samskāra-nāṇāt, samskāra-ntarasya ca jñāna-pratibandhena karma-vad anudayād» iti tatrā 'ha.

ekah samskārah kriyā-nīrvartako, na tu prati-kriyam samskāra-bhedā, bahu-kalpanā-prasakteh 120.

yena samskārena devā-di-ṇārīra-bhoga ārabdhah, sa eka eva samskāras tac-ṇārīra-sādhyasya prārabdhā-bhogasya samāpakah; sa ca karma-vad eva bhoga-samāpti-nāṇyah; na tu prati-kriyam prati-bhoga-vyakti samskāra-natvam bahu vyakti-kalpana-gaurava-prasaṇgad ity kulala

cakra-bhramana-sthale py evaṁ v gā-khyal samskara eka eva bhramana-samapti paryanta-sthayi bodhyah.

udbhij-jam çarīram astī 'ty uktam « tatra bāhya-buddhy-abhāvāc charīratvam nā 'stī » 'ti nāstikā-ksepam apākaroti.

na bāhya-buddhi-niyamo, vrkṣa-gulma-latāu-'sadhi-vanaspati-trṇa-virudhā-'dīnām api bhoktr-bhogā-'yatanatvam, pūrva-vat. 121

na < bāhya-jñānam yatrā stī, tad eva çarīram > ita niyamah, kiṁ tu vrkṣā-'dīnām antah-samjñānām api bhoktr-bhogā-'yatanatvam çarīratvam mantavyam: yatah pūrva-vat pūrvo-'kto yo bhoktr-adhīsthānam vinā manuṣyā-'di-çarīrasya pūti-bhāvas, tadvad eva vrkṣā-'di-çarīṇeṣv api çuskatā-'dikam ity arthah. tathā ca çrutih " asya yad ekām çākhām jīvo jahāty, atha sā çusyati " 'ty-ādir iti.

" na bāhya-buddhi-niyama " ity aṇṇasya prthak-sūtratve 'pi sūtra-dvayam ekī-kṛtye 'ttham eva vyākhyeyam; sūtra-bhedas tu dāirghya-bhayād ita bodhyam

smṛteç ca. 122.

" çarīra-jāh karma-dosāir yāti sthāvaratām narah,
vācīkāh pakṣi-mrgatām, mānasāir antya-jātītām "

ity-ādi-smrter api vrkṣā-'disu bhoktr-bhogā-'yatanatvam ity arthah.

« nanu vrkṣā-'diṣv apy evam cetanatvena dharmā-'dharmo-'tpatti-prasaṅgah. » tatrā 'ha:

na deha-mātrataḥ karmā-'dhikāritvaṁ, vāiçistya-çruteḥ. 123

na deha-mātreṇa dharmā-'dharmo-'tpatti योग्यताṁ jīvasya kutah? vāiçistya-çruteḥ; brāhmanā-'di-deha-viçīṣṭatvenāi 'vā 'dhikāra-çraṇanād ity arthah.

deha-bhedenāi 'va karmā-'dhikāram darçayan deha-trāivīdhyam āha.
tridhā trayāṇām vyavasthā karmadeho-'pabhoga-deho-'bhaya-dehāh 124.

trayāṇām uttamā-'dhama-madhyamānām sarva-prāṇinām tri-prakāro deha-vibhāgaḥ. karmadeha-bhogadeho-'bhayadehā itī 'ty arthah. tatra karma-dehaḥ parama-rsīnām, bhoga-deha Indrā-'dīnām sthāvarā-'dīnām co, 'bhaya-deho rāja-rsīnām itī. atra prādhānyena tridhā vibhāgaḥ; anyathā
— yāi 'va bhoga-dehatvā-'patteḥ

caturtham apī ṣarīram aha

na kirñcid apy anuṣayinaḥ. 125.

“vidyād anuṣayam dvese paṣcāttāpā-'nubandhayaḥ”

iti vākyād anuṣayo 'tra vāirāgyam viraktānām ṣarīram etat-traye na
kirñcid apī, etat-traya-vilaksanam ity arthah; yathā Dattātreyā-Jadabha-
ratā-'dīnām; tesām jñāna-mātra-pradhāna-dehatvād iti.

uktasye 'ṣvarā-'bhāvasya sthāpanāya parā-'bhyupagatam jñāne-'ecchā-
krty-ādi-nityatvam pratishedhati

na buddhy-ādi-nityatvam āṣraya-viṣeṣe 'pi, vahnī-vat. 126

buddhir atīā 'dhyavasāyā-'khyā vrttāḥ. tathā ca jñāne-'ecchā-krty-
ādinām āṣraya-viṣeṣe parāṇi īṣvaro-'pādhitayā 'bhyupagatē 'pi nityatvam
nā 'sti, asmād-ādi-buddhi-drstāntena sarvesām eva buddhī-'ecchā-'dīnām
anityatvā-'numānāt; yathā lāukika-vahnī-drstāntenā 'varāna-tejaso 'py
anityatvā-'numānam ity arthah.

āstām tāvaj jñāne-'ecchā-'der nityatvam, tad-āṣraya īṣvaro-'pādhir evā
'siddha, īṣvarasyā 'siddher ity āha

āṣrayā-'siddheṣ ca 127

sugamam

«nanv evam brahmā-'ndā-'di-sarjana-samartham sarvajñatvā-'dikam
katham janyam sambhāvyetā 'pi, loke tapa-ādibhir evam āṣvayā-'darṣa-
nād » iti tatrā 'ha

yoga-siddhayaḥ 'py āusadhā-'di-siddhi-van nā 'palapanīyāḥ. 128

āusadhā-'di-siddhi-drstāntena yoga-jā apy animā-'di-siddhayaḥ srsty-
ādy-upayoginyah siddhyantī 'ty arthah

purusa-siddhi-pratikūlatayā bhūta-cāitanyā-vādmam pratyācāṣṭe

na bhūta-cāitanyam, pratyekā-'drṣteh sāmhatye 'pi ca—sām-
hatye 'pi ca 129

samhata-bhāvā-'vasthāyām apī pañca-bhūtesu cāitanyam nā 'sti,
vibhāga-kāle praty-ekam cāitanyā-'drsteḥ ity arthah tītiyā-'dhyāye ce
'dam sva-siddhānta-vidhayaḥ 'ktam, atīā ca para-mata-nirākaraṇāye 'ti na
pāunaruktyam doṣāye 'ti. vīpsā 'dhyāya-samāptāu

sva-siddhānta-viruddhā-'rtha-bhāsino ye ku-vādināḥ,

pañcame tān nirākṛtya sva-siddhānto drdhī-kṛtāḥ

iti Viṣṇūnabhikṣu-nirmite Kāpila-sāmkhya-pravacanasya bhāṣye para-pakṣa-
nirjaya-'dhyāyah pañcamah.

adhyāya-catuskena samasta-ḡāstrā-rtham pratijñāya pañcamā-dhyāye para-paksa-nirākaranena prasādhye 'dānīm tam eva sāra-bhūta-ḡāstrā-rtham ṣaṣṭhā-dhyāyena samkalayann upasamharati uktā-rthānām hi punas tantrā-khye vistare krte ḡisyānām asamdigdhā-viparyasto drdhataro bodha utpadyata iti; atah sthūnā-nikhanana-nyāyād anukta-yukty-ādy-upanyāsāc ca nā 'tra pāunaruktyam dosāya

asty ātmā, nāstitva-sādhanā-'bhāvāt 1

<jānāmi> 'ty evam pratiyamānatayā purusaḥ sāmānyataḥ siddha evā stī, bādhaka-pramāṇā-'bhāvāt. atas tad-viveka-mātram kartavyam ity arthah.

tatra viveke pramāna-dvayam āha sūtrābhyām:
dehā-'di-vyatirikto 'sāu, vāicitryāt. 2

asāv ātmā draṣṭā dehā-'di-prakṛty-antebhyo 'tyantam bhinnō, vāicitryāt; parināmitvā-'parināmitvā-'di-vāidharmyād ity arthah. prakṛty-ādayas tāvat pratyaksā-numānā-gamāḥ parināmitayā 'va siddhāḥ, puruṣasyā 'parināmitvam tu sadā-jñāta-viṣayatvād anumiyate. tathā hi, yathā cakṣuṣo rūpam eva viṣayo, na samnikarṣa-sāmye 'pi rasā-'dir, evam puruṣasya sva-buddhi-vṛttir eva viṣayo, na tu samnikarṣa-sāmye 'py anyad vastv itī phala-balāt klptam buddhi-vṛtty-ārūḍhatayā 'va tv anyad bhogyam bhavati puruṣasya, na svataḥ; sarvadā sarva-bhānā-'patteh. tāḡ ca buddhi-vṛttayo nā 'jñātās tiṣṭhanti; jñāne-'cchā-sukhā-'dīnām ajñāta-sattā-svikāre teṣv api ghaṭā-'dāv iva samḡayā-'di-prasaṅgād <aham jānāmi na vā, sukhi na ve?> 'ty-ādi-rūpena. atas tāsām sadā-jñātavāt tad-draṣṭā cetano 'parināmi 'ty āyātam, cetanasya parināmitve kadācid āndhya-parināmena satyā api buddhi-vṛtter adarḡanā-'patter iti. evam pārārthyā-'pārārthyā-'dikam api pūrvo-'ktam vāidharmya-jātam bodhyam

ṣasthi-vyapadeḡād api. 3

<mame 'dam ḡarīram, mame 'yam buddhir> ity-āder vidusām ṣasthi-vyapadeḡād api dehā-'dibhya ātmā bhinnah; atyantā-'bbede ṣaṣṭhy-anupapatter ity arthah. tad uktaḥ Viṣṇupurāṇe.

“tvam kim etac chirah? kim tu ḡiras tava, tatho 'daram.

kim u pādā-'dikam tvam vāi? tavāi 'tad dhi, mahī-pate.

samastā-'vayavebhyas tvam prthag-bhūya vyavasthitah

<ko 'ham?> ity atra nūpuno bhūtvā cintaya, pārthive” 'ti.

na ca <<sthūlo 'ham> ity-ādir api vidvad-vyapadeḡo 'stī> 'ti vācyam. ḡrutayā bādhitatayā <mamā 'tmā Bhadrāsena> itī-vad ḡāunatvenāi 'va tad upapatter iti

« nanu < p caṭṭanyam, Rahoh ḡrah, ḡla putrasya ḡarīram
ity-adi vyapadeḡa-vad ayam api bhavatu » tatra ha

na ḡlā-putra-vad dharmi-grāhaka-māna-bādhāt. 4

< ḡlā-putrasya ḡarīram > ity-adi-vad ayam ṣaṣṭhī-vyapadeḡo na bhavati
ḡlā-putrā-di-sthale dharmi-grāhaka-pramānena bādhād vikalpa-mātram
< mama ḡarīram > iti vyapadeḡe tu pramāna-bādhō nā 'sta, dehā-tmatāyā
eva ḡrutya-adi-pramānāir bādhād ity arthah yas tu ḡāstiesu mama-kāia-
pratisedhah, sa svāmyasyā 'nityatayā vācā-rambhaṇa-mātratvenā 'satyatā-
para eve 'ti bhāvah. < purusasya cāṭṭanyam > ity atrā 'py asti dharmi-
grāhaka-māna-bādhah; anavasthā-bhayena lāghavāc ca dehā-di-vyatirikta-
tayā 'tma-siddhāu cāṭṭanya-svarūpatā-vagāhanād iti.

dehā-di-vyatiriktatayā puruṣam avadhāi ya tan-muktim avadhārayati:

atyanta-duḡkha-nivṛtṭyā kṛta-kṛtyatā. 5.

sugamam

« nanu duḡkha-nivṛtṭyā suḡhasyā 'pi nivartanāt tulyā-ya-vyayatvena
na sā puruṣārtha » iti. tatra 'ha.

yathā duḡkhāt kleḡaḡ puruṣasya, na tathā suḡhād abhilāṣah.

6.

viṣaya-vidhayā hetutāyām pañcamyāu kleḡaḡ cā 'tra dvesah. yathā
duḡkhe dveṣo balavattaro, nāi 'vam suḡhe 'bhlāso balavattaro, 'pi tu tad-
apeksayā durbala ity arthah. tathā ca suḡhā-bhlāsam bādhutvā 'pi
duḡkha-dveṣo duḡkha-nivṛtṭāv eve 'cchām janayatī 'ti na tulyā-ya-vyaya-
tvam iti. tad uktam:

“ abhyarthanā-bhaṅga-bhayena sādḡhur

mādhyaṣṭhyam iṣṭe 'py avalambate 'itha ” iti

yā tu narakā-di-duḡkha-darḡane 'pi ksudra-suḡha-pravṛtṭih, sā rāḡā-di-
doṣa-vaḡād eve 'ti

suḡhā-peksayā duḡkhasya bahulatvād api duḡkha-nivṛtṭir eva puru-
ṣārtha ity āha:

kuṭrā-'pi ko-'pi suḡhī 'ti 7.

ananta-trna-vṛkṣa-paḡu-pakṣi-manuṣyā-di-madhye svalpo manuṣya-
devā-dir eva suḡhī bhavatī 'ty arthah itir hetāu

tad api kāḡācītkam kvācītkā-sukham madhu-viṣa-samprktā-nna-vad
vīcārakānām heyam eve 'ty āha:

tad api duḡkha-ḡabalām iti duḡkha-pakṣe nihkṣipante vi-
vecakāh 8

tad api purva-sūtro-ktam sukham api duḥkha-miçṛitam ity ato duḥkha-koṣāu sukha-duḥkha-vivecakā nihkṣipanta ity arthah tad uktam Yoga-sūtreṇa. “parināma-tāpa-samskāra-duḥkhāir guna-vṛtti-virodhāc ca sarvam eva duḥkham vivekina” iti Viṣṇupurāṇe 'pi

“yad-yat pīṭi-karam pumsām vastu, Māitreya, jāyate,
tad eva duḥkha-vṛksasya bījatvam upagacchatī” 'ti.

«kevalā duḥkha-nivṛttir na purusārthah, kim tu sukho-'parakte» 'ti matam apākaroti

sukha-lābhā-'bhāvād apurusārthatvam iti cen, na, dvāividyāt
9.

sukha-lābhā-'bhāvān moksā-'khyā-duḥkhā-'bhāvasyā 'purusārthatvam iti cen, na; puruṣārthasya dvāividyād, dvī-prakāratvāt: sukhatva-duḥkhā-'bhāvatvābhyām ity arthah. <sukhī syām,> <duḥkhī na syām> iti hi prthag eva lokānām prārthanā dr̥ṣyata iti

ṣaṅkate:

nirguṇatvam ātmano, 'saṅgatvā-'di-ṣruteḥ 10.

«nanv ātmano nirguṇatvam sukha-duḥkha-mohā-'dy-akhila-guṇa-ḡṇyatvam nityam eva siddham, asaṅgatva-ṣruteḥ, vikāra-hetu-samyogā-'bhāva-ṣṛavanāt; tam vinā ca guṇā-'khyā-vikārā-'sambhavāt ato na duḥkha-nivṛttir api puruṣārtho ghaṭata» ity arthah. <nanu saṅgam vinā svayam eva vikāro bhavaty> iti cen, «na;

“dāhāya nā 'nalo vahner nā 'pah kledāya cā 'mbhasah,
tad dravyam eva tad-dravya-vikārāya na vāi yatah

kim ca svayam vikāritve mokso nāi 'vo 'papadyate;
svayam moha-vikārena punar-bandha-prasaṅgata” iti.

tathā co 'ktam Kāurme:

“yady ātmā malino 'svaccho vikārī syāt svabhāvatah,
na hi tasya bhaven muktir janmā-'ntara-ṣṭāir api” » 'ti.

samādhatte:

para-dharmatve 'pi tat-siddhir avivekāt 11.

sukha-duḥkhā-'di-guṇānām citta-dharmatve 'pi tatrā 'tmani siddhir pratibimba-rūpenā 'vasthūti, avivekān nimittāt, prakṛti-purusa-samyoga-dvāre 'ty arthah etac ca prathamā-'dhyāye pratipāditam, “nimittatvam avivekasya na dr̥ṣṭa-hānir” iti tṛtīyā-'dhyāya-sūtre ce 'ti tathā ca sphatike lāuhṛtyam iva puruse pratibimba-rūpena duḥkha-sattvāt tan-nivṛttir eva puruṣārthah. pratibimba-dvāraka-duḥkha-sambandhasyāi 'va bhogatayā pratibimba-rūpenāi 'va duḥkhasya heyatvād iti

«aviveka-mulah p guna-bandhaḥ av vekas tu kim mulaka?»
ity akaṅksayam aha

anādir aviveko, 'nyathā dosa-dvaya-prasakteh. 12

agrhītā-'samsaigakam ubhaya-viśayaka-jñānam avivekah sa ca pravāha-rūpenā 'nādiḥ citta-dharmah pralaye vāsanā-rūpena tiṣṭhati, anyathā tasya sādītve dosa-dvaya-prasaṅgāt. sādītve hi svata evo 'tpāde muktasyā 'pi bandhā-'pattih; karmā-'di-janyatve ca karmā-'dikam praty api kārana-tvenā 'vivekā-'ntarā-'nvesane 'navasthe 'ty arthah ayam cā 'viveko vrtti-rūpah pratibimbā-'tmanā purusa-dharma iva bhavati 'ty atah purusasya bandha-prayojaka iti prāg evo 'ktam vakṣyate ca.

«nanu ced anādis, tarhi mityah syād » iti. tatrā 'ha:

na mityah syād ātma-vad, anyathā 'nucchittih 13.

ātma-van mityo 'khandā-'nādi na bhavati, kim tu pravāha-rūpenā 'nādiḥ, anyathā 'nādi-bhāvasya tasya ṣṛuṭi-siddho-'chedā-'nupapatter ity arthah

bandha-kāranam uktvā mokṣa-kāranam āha

pratiniyata-kāraṇa-nācṛyatvam asya, dhvānta-vat 14

asya bandha-kāranasyā 'vivekasya cūkti-rajatā-'di-sthale pratiniyatam yan nāca-kāranam vivekas, tan-nācṛyatvam, tamo-vat, andhakāro hi pratiniyatenā 'lokenā 'va nācṛyate, nā 'nya-sāadhanene 'ty arthah. tad uktam Viśnupurāṇe.

“andham tama ivā 'jñānam, dīpa-vac ce 'ndriyo-'dbhavam,
yathā sūryas tathā jñānam, yad, vipra-ise, viveka-jaṃ ” iti

vivekenā 'vā 'viveko nācṛyate iti pratiniyamasya grāhakam apy āha
atrā 'pi pratiniyamo 'nvaya-vyatirekāt 15

dhvāntā-'lokaḥ iva prakṛte 'pi pratiniyamah cūkti-rajatā-'disv anvaya-vyatirekābhyām eva grāhya ity arthah.

athavāi 'vam vyākhyeyam. «nanu vivekasyā 'pi kim pratiniyatam kāranam?» tatrā 'ha: atrā 'pi viveke 'pi kārana-niyamo 'nvaya-vyatirekābhyām eva siddhah. śravana-manana-nididhyāsana-rūpam eva kāranam, na tu karmā-'dī 'ti, karmā-'dikam tu bahir-aṅgam eve 'ty arthah.

bandhasya svābhāvikatvā-'dikam na sambhavati 'ti prathamā-'dhyāyo-'ktam smārayati.

prakārā-'ntarā-'sambhavād aviveka eva bandhaḥ. 16

bandho 't a duḥkha yogā 'khyā ba il a-kāranam ṣeṣam sugamam

« nanv mukte ap karyataya vīṇaṣa-pattya punar ba lhaḥ syād » iti
tatra 'ha

na muktasya punar-bandha-yogo 'py, anāvṛtti-ṣruteḥ. 17.

bhāva-kāryasyāi 'va vīṇaṣitayā moksasya nāḥ nā 'sti "na sa punar
āvartata" iti ṣruter ity arthah — api-ṣabdah pūrva-sūtro-'ktā-'rtha-sam-
uccaye.

apurusārthatvam anyathā 18

anyathā muktasyā 'pi punar-bandhe pralaya-vad eva moksasyā 'puru-
sārthatvam parama-puruṣārthatvā-bhāvo vā syād ity arthah.

apurusārthatve hetum āha.

aviṣeṣa-'pattir ubhayoh. 19

bhāvi-bandhatva-sāmyeno 'bhayor mukta-baddhayor viṣeṣo na syāt.
tataḥ cā 'puruṣārthatvam ity arthah

« nanv evam baddha-muktayor viṣeṣa-'bhyupagame nitya-muktatvam
katham ucyate ? » tatā ha

muktir antarāya-dhvaster na paraḥ. 20

vaksyamānā-'ntarāyasya dhvānsād atiriktah padārtho na muktir ity
arthah yathā hi svabhāva-ṣuklasya sphaṭikasya japo-'pādhi-nimittam
raktatvam ṣaṅklyā-'varaka-rūpam vighna-mātram, na tu japo-'padhānena
ṣaṅklyam naḥyati japā-'pāye co 'tpadyate, tathāi 'va svabhāva-nirduh-
kasyā 'tmano buddhy-upādḥikam duhkha-pratibimbam tad-āvaraka-rūpam
vighna-mātram, na tu buddhy-upadhānena duhkham jāyate tad-apāye ca
naḥyati 'ti. ato nitya-mukta ātmā, bandha-moksāu tu vyāvahārikāv ity
avivodha iti

« nanv evam bandha-moksayor mithyātve moksasya purusārthatā-
pratipādaka-ṣrutya-ādi-virodha » ity ata āha

tatrā 'py avirodhah 21

tatrā 'py antarāya-dhvānsasya moksatve 'pi purusārthatvā-'virodha
ity arthah duhkha-yoga-viyogāv eva hi puruṣe kalpitāu, na tu duhkha-
bhogo 'pi bhogaḥ ca pratibimba-rūpena duhkha-sambandha ity atah
pratibimba-rūpena duhkha-nivṛttir yathā-'rthāi 'va puruṣārthah sa evā
'ntarāya-dhvānsah; tādrṣaḥ ca mokso yathā-'rtha eve 'ti bhāvah

« nanv antarāya-dhvānsa-mātram cen muktis, tarhi ṣṛavāna-mātrenāi
'va tat-siddhiḥ syād, ajñāna-pratibaddha-kanṭha-cāmikara-siddhi-vad » iti.
tatrā 'ha:

trāṇavidhyān na niyamah 22

uttama-madhyama-dhamas trividha jñāna dhikarīṇaḥ, tena çravana mātṛā-'nantaram eva mānasa-sākṣātkārah sarvesām iti na niyama ity arthah. ato mandā-'dhikāra-doṣād Virocana-'dīnām çravana-mātrīac citta vilāyana-ksamam mānasa-jñānam no tñannam, na tu çravanasya jñāna janana-'sāmarthyād iti.

na kevalam çravana-mātrām jñāne drṣṭa-kāraṇam, anyad apī 'ty āha :

dārdhyā-'rtham uttaresām 23

çravanād uttaresām manana-nididhyūsanā-'dīnām antarāya-dhvanasyā 'tyantikatva-rūpa-dārdhyā-'rtham niyama ity anusajyate

uttarāny eva sādhanāny āha :

sthira-sukham āsanam iti na niyamah. 24.

āsane padmā-'sanā-'di-niyamo nā 'sti, yataḥ sthīram sukham ca yat, tad evā 'sanam ity arthah

mukhyam sādhanam āha :

dhyānam nirvisayam manah 25

vr̥tti-çūnyam yad antahkaranam bhavati, tad eva dhyānam yogaç citta-vr̥tti-nirodha-rūpa ity arthah. kārya-kāraṇā-'bhedenā kāraṇa-çabdah kārye prayuktah, etat-sādhanatvena dhyānasya vaksyamānatvād iti

« nanu yogā-'yogayoh purusasyāi 'karūpyāt kim yogene ? » 'ty āçāṅkya samādhatte :

**ubhayathā 'py aviçesaç cen, nāi 'vam, uparāga-nirodhād vi-
çesaḥ. 26**

uparāga-nirodhād vr̥tti-pratibimbā-'pagamād yogā-'vasthāyām ayogā-'vasthāto viçesaḥ purusasye 'ti siddhānta-dalā-'rthah; çeṣam vyākhyāta-prāyam.

« nanu niḥsaṅge katham uparāgaḥ ? » tatīā 'ha :

niḥsaṅge 'py uparāgo 'vivekāt. 27

niḥsaṅge yady apī pāramārthika uparāgo nā 'sti, tathā 'py uparāga iva bhavati 'ti kṛtvā pratibimba evo 'parāga iti vyavahriyata uparāga-vivekibhir ity arthah.

etad eva vivṛnoti

japā-sphatikayor iva no 'parāgaḥ, kim tv abhimānaḥ. 28.

yathā japā-sphatikayor no 'parāgaḥ, kim tu japā-pratibimba-vaçād uparāgā-'bhimāna-mātram < raktah sphatika > iti, tathāi 'va buddhi-puruṣayor no parāgaḥ kim tu buddhi-pratibimba vaçād uparāga bī mano

'viveka-vaçad ity arthah ata uparaga tulyataya vrtti pratibumba eva puruso- paraga ita sutra-dvaya paryavasito rthah. tatha ca smaryate.

“yathā jale candramasah kampā-'dis tat-krto gunah,
dṛçyate 'sann api draṣṭur ātmano 'nātmano guna” iti.

esa eva ca dukkhā-'tmaka-vrtter uparāgo dukkha-nivrtty-ākhyā-moksasyā 'ntarāyah, tasya ca dhvansaç citta-layāt; so 'pi ca citta-vrtti-nirodhā-'khyenā 'samprajñāta-yogene 'ty ato yogād evā 'ntarāya-dhvanso bhavati 'ti yoga-çāstrasyā 'pi siddhāntaḥ

“dhyānam nirvīṣayam mana” ity yoga uktah tasya sādhanāny ācak-
sāna eva yathokto-'parāgasya nirodho-'pāyam āha.

dhyāna-dhāraṇā-'bhyāsa-vāirāgyā-'dibhis tan-nirodhah 29

samādhi-dvāī dhyānam yogasya kāraṇam, dhyānasya ca kāraṇam dhāraṇā, tasyāç ca kāraṇam abhyāsaç citta-sthāirya-sādhana-'nuṣṭhānam, abhyāsasyā 'pi kāraṇam viṣaya-vāuāgyam, tasyā 'pi dosa-darçana-yama-niyamā-'dikam ita Patañjalo-'kta-prakriyayā tan-nirodha upaiāga-nirodho bhavati citta-vrtti-nirodhā-'khyā-yoga-dvāre 'ty arthah.

citta-niṣtha-dhyānā-'dinā purusasyo 'parāga-nirodhe pūrvā-'cārya-sid-
dham dvāram darçayati:

laya-vikṣepayor vyāvṛtṭye 'ty ācāryāh. 30.

dhyānā-'dinā cittasya nidrā-vrtteḥ pramāṇā-'di-vrtteç ca nivrttyā : purusasyā 'pi vrtty-uparāga-nirodho bhavati, bimba-nirodhe pratibimbasyā 'pi nirodhād iti pūrvā-'cāryā āhur ity arthah. yathā Patañjalah “yogaç citta-vrtti-nirodhah,” “tadā drastuh svarūpe 'vasthānam,” “vrtti-sārūpyam itaratre” 'ti sūtra-trayenāi 'tad evā 'ha, tathā

“nityah sarvatra-go hy ātmā, buddhi-samudhumattayā
yathā-yathā bhaved buddhir ātmā tadvad ihe 'syata”

ity-ādi-smṛtayo 'py etad āhur iti tad evam asamprajñāta-yogād eva sāksātkāra-dvārā mokṣā-'ntarāya-dhvansa ita praghaṭṭakā-'rthah.

dhyānā-'dāu guhā-'di-sthāna-niyamo nā 'stī 'ty āha.

na sthāna-niyamaç, citta-prasādāt. 31

citta-prasādād eva dhyānā-'dikam; atas tatra na guhā-'di-sthāna-niyama ity arthah. çāstre tv āutsargikā-'bhīprāyenāi 'vā 'ranya-giri-guhā-'di-sthānam yogasyo 'ddistam iti. ata eva Brahma-sūtram api: “yatrāi 'kāgratā, tatrā 'viçesād” ita

samāpto moksa-vicārah. idānīm purusā-'parināmitvāya jagat-kāraṇam :
upasaṃharati

prakṛter ādyo- pādānatā nyesām kāryatva-ṣṛuteh 32

malad-ādinaṁ kāryatva-ṣṛavanat tesāṁ mūla-kāraṇatāya prakṛteḥ
siddhyatī 'ty arthah.

«nanu puruṣa evo 'pādānam bhavatu.» tatrā 'ha:

nityatve 'pi nā 'tmano, योग्यत्वā-'bhāvāt 33.

guṇavattvam saṅgītvam co 'pādāna-yogyatā. tayoṛ abhāvāt puru-
ṣasya nityatve 'pi no 'pādānatvam ity arthah

«nanu “bahvīḥ prajāḥ puruṣāt samprasūtā” ity-ādi-ṣṛuteḥ puruṣasya
kāraṇatvā-'vagamād vivartā-'di-vādā āśrayanīyā'» ity āṣaṅkyā 'ha:

0 ṣṛuṭi-virodhān na kutarkā-'pasadasyā 'tma-lābhah. 34

puruṣa-kāraṇatāyām ye-ye paksāḥ sambhāvitās, te sarve ṣṛuṭi-viruddhā
ity atas tad-abhyupagantiṇām kutāṅkikā-'dy-adhamānām ātma-svarūpa-
jñānam na bhavatī 'ty arthah etenā 'tmani sukha-duḥkhā-'di-guṇo-
'pādānatva-vādino 'pi kutāṅkikā eva, tesām apy ātma-yathārtha-jñānam
5 nā 'stī 'ty avagantavyam ātma-kāraṇatā-ṣṛutayaḥ ca śakti-śaktimad-
abhedeno 'pāsānā-'rthā eva; “ajām ekām” ity-ādi-ṣṛutibhiḥ pradhāna-
kāraṇatā-siddheḥ. yadi cā 'kāśasyā 'bhrā-'dy-adhiṣṭhāna-kāraṇatā-vad
ātmanah kāraṇatvam ucyate, tadā tan na nūkuṁmah; parināmasyāi 'va
pratīṣedhād iti.

«sthāvara-jaṅgamā-'diṣu pṛthivy-ādīnām eva kāraṇatva-darṣanāt
katham prakṛteḥ sarvo-'pādānatvam?» tatrā 'ha:

pāramparye 'pi pradhānā-'nuvṛttir, anu-vat 35.

sthāvarā-'diṣu paramparayā kāraṇatve 'pi tesu pradhānasyā 'nugamād
upādānatvam aksatam, yathā 'nkuṁ-'di-dvārakatve 'pi sthāvarā-'diṣu
5 pārthivā-'dy-anūnām anugamād upādānatvam ity arthah.

vana-nyāyena prakṛter vyāpakatve pīṇānam āha
sarvatra kārya-darṣanād vibhutvam 36.

avyavasthayā sarvatra vikāra-darṣanāt pradhānasya vibhutvam,
yathā 'nor ghatā-'di-vyāpītvam ity arthah etac ca prāg eva vyākhyā-
0 tam.

«nanu paricchinnatve 'pi yatra kāyam utpadyate, tatra gacchatī 'ti
vaktavyam?» tatrā 'hā

gati-yoge 'py ādya-kāraṇatā-hānir, anu-vat 37.

gati-svikāre 'pi paricchinnatayā mūla-kāraṇatvā-'bhāvah pāṭhivā-'dy-
anu-dīṣṭāntene 'ty arthah

athave tīham vyākhyeyam «nanu triguṇa- tmukā pradhā asya nyo-

'nya-samyogā-'rtham ṣṛuṭi-smṛtisū kriyā ksobhā-'khyā ṣṛūyate; kriyāvat-tvāc ca tantv-ādi-drṣṭāntena mūla-kāranatvā-'bhāva » ity āṣaṅkya pari-harati gati-yoge 'py ādya-kāranatā-'hānir, anu-vat gatiḥ kriyā; tat-sattve 'pī mūla-kāranatāyā ahāniḥ; yathā vāiṣeṣika-mate pārthivā-'dy-anūnām ity arthah.

« nanu prthivy-ādīnām navānām eva dravyānām daiṇāt katham prthivītvā-'di-ṣūnyam pradhānā-'khyam dravyam ghateta? na ca <pradhānam dravyam eva mā 'stv> iti vācyam, samyoga-vibhāga-parināmā-'dibhir dravyatva-siddher » iti tatiā 'ha

prasiddhā-'dhikyam pradhānasya, na niyamaḥ 38

prasiddha-nava-dravyā-'dhikyam eva pradhānasya, ato navāi 'va dravyāni 'ti na niyama ity arthah ātmā-'tiriktānām prthivy-ādīnām aṣṭānām eva kāryatva-ṣṛāvanam cā 'tra niyame bādhakam iti bhāvah

« kim sattvā-'dayo gunā eva prakṛtir, athavā guna-traya-rūpa-dravya-trayā-'dhāra-bhūtā prakṛtir? » iti samṛṣṭe 'vadhārayati.

sattvā-'dīnām a-tad-dharmatvam, tad-rūpatvāt 39.

sattvā-'di-gunānām prakṛti-dharmatvam nā 'sti, prakṛti-svai rūpatvād ity arthah. yady api ṣṛuṭi-smṛtiṣū 'bhayam eva ṣṛūyate, tathā 'pī lāghavā-'di-tarkataḥ svarūpatvam evā 'vadhāryate, na tu dharmatvam. tathā hi, sattvā-'di-trayam kim prakṛteḥ kārya-rūpo dharmo, 'thavā 'kāṣasya vāyu-vat samyoga-mātreṇa nitya eva dharmah syāt? ādye ekasyā eva prakṛter diavyā-'ntara-saṅgam vinā vicitra-guna-trayo-'tpatty-asambhavaḥ, drṣṭa-viruddha-kalpanā-'nāucityam ca antye nityebhya eva sattvā-'dibhyo 'nyo-'nya-saṅgena vicitra-sakala-kāryo-'papattāu tad-atirikta-prakṛti-kalpanā vāiyarthyaḥ iti sattvā-'dīnām prakṛti-kāryatvā-'di-vacanāni cā 'nṛtataḥ prakāṣā-'di-kāryo-'pahitatayā 'bhivyakty-ādīkam eva bodhayanti; yathā prthivīto dvīpo-'tpattim iti

« nanv evam aṣṭāvīṇṇati-tattva-pratipāḍaka-ṣāstra-virodha » iti cen, na, tatra prakṛti-dharmānām sukhā-'dīnām vāiṣeṣika-gunānām prthak-tattvā-'bhyupagamena tattvānām aṣṭāvīṇṇati-samkhyo-'papatteḥ.

vastutas tv idam sūtram ittham vyākhyeyam sattvā-'dīnām a-tad-dharmatvam prakṛti-kārya-mātratvā-'bhāvah; tad-rūpatvāt prakṛter api sattvā-'di-rūpatvāt,

“sattvam rajas tama iti eṣāi 'va prakṛtiḥ smṛte”

'ty-ādi-smṛtibhya iti tathā ca vāiṣeṣikānām prthivy-ādisv ivā 'smākam api kārya-kāraṇo-'bhaya-rūpatayā sattvā-'disu prakṛti-kāryatvā-'di-vākyānām avirodhaḥ tatra samya vasthām sattvam anu tulyam v ya vastha

sya tantu-tulyasya mahat-tattvā-'di-kāraṇa-sattvasya kāraṇam evam rajas tamasī api.

pradhāna-pravṛtته prayojanam upasamharati

anupabhoge 'pi pum-artham sṛstih pradhānasyo, 'stra-kuṅkuma-vahana-vat 40.

trtiyā-'dhyāya-sthe "pradhāna-sṛstih parāithe" 'ty-ādī-sūtre vyākhyātam idam

vicitra-sṛstāu nimitta-kāraṇam āha.

karma-vāicitryāt sṛṣṭi-vāicitryam. 41

karma dharmā-'dharmāu sugamam anyat

«nanu bhavatu pradhānāt sṛstih; pralayas tu kasmāt? na hy ekas-māt kāraṇād viruddha-kārya-dvayam ghatate.» tatrā 'ha:

sāmya-vāisamyābhyām kārya-dvayam 42

sattvā-'di-guṇa-trayam pradhānam; tesām ca vāisamyam nyūnā-'tirikta-bhāvena samhananam; tad-abhāvah sāmyam tābhyām hetubhyām ekasmād eva sṛṣṭi-pralaya-rūpam viruddha-kārya-dvayam bhavati 'ty arthah. sthitis tu sṛṣṭi-madhye praviste 'ty āçayena tat-kāraṇatvam pradhānasya na prthag vicāritam

«nanu pradhānasya sṛṣṭi-svābhāvyā jñāno-'ttaram api samsārah syāt » tatrā 'ha:

vimukta-bodhān na sṛstih pradhānasya, loka-vat 43

vimuktatayā purusa-sāksātkārād dhetoḥ pradhānasya tat-purusā-'rtham punah sṛṣṭir na bhavati, kṛtā-'rthatvāt loka-vat; yathā lokā amātyā-'dayo rājño 'rtham sampādyā kṛtā-'rthāḥ santo na punā rājā-'rtham pravartante, tathāi 'va pradhānam ity arthah. vimukta-mokṣā-'rtham hi pradhāna-pravṛtته ity uktam sa ca jñānān nīspanna itī bhāvah

«nanu pradhānasya sṛṣṭy-uparamo nā 'sti. ajñānām samsāra-darçanāt. tathā ca pradhāna-sṛṣṭyā muktasyā 'pi punaī-bandhah syāt.» tatrā 'ha

nā 'nyo-'pasarpāṇe 'pi mukto-'pabhogo, nimittā-'bhāvāt. 44.

kārya-kāraṇa-samghātā-'di-sṛṣṭyā 'nyān prati pradhānasyo 'pasarpāṇe 'pi na muktasyo 'pabhogo bhavati; nimittā-'bhāvāt; upabhoge nimittānām svo-'pādhi-samyoga-viçeṣa-tat-kāraṇā-'vivekā-'dīnām abhāvād ity arthah idam eva hi muktam prati pradhāna-sṛṣṭy-uparamo, yat tad-bhoga-hetoḥ svo-'pādhi-parinama viçeṣasya janma-khyasya nutpadanam itī

« nanv iyaṃ vyavasthā tādā ghaṭeta, yadi puruṣa-bahutvaṃ syāt tad eva tv ātmā-'dvāita-ṣṛuṭi-bādhitam » ity āṇḍikya 'ha:

puruṣa-bahutvaṃ vyavasthātaḥ. 45

“ye tad viduḥ, amṛtās te bhavanty; athe 'tare duḥkham evā 'piyanti”
'ty-ādi-ṣṛuṭy-ukta-bandha-moksa-vyavasthāta eva puruṣa-bahutvaṃ siddhi-
yati 'ty arthah

« nanū 'pādhi-bhedād bandha-moksa-vyavasthā syāt. » tatrā 'ha:
upādhiḥ cet, tat-siddhāu punar dvāitam. 46

upādhiḥ cet svikriyate, tathā upādhi-siddhyā 'va punar advāita-
bhaṅga ity arthah. vastutas tū 'pādhi-bhede 'pi vyavasthā na sambhavatī
'ti prathamā-'dhyāya eva prapañcitam.

« nanū 'pādhayo 'py āvidyikā itī na tāur advāita-bhaṅga » ity āṇḍi-
kāyām āha.

dvābhyām api pramāna-virodhah. 47

puruṣo 'vidye 'ti dvābhyām apy āṅgikṛtābhyām advāita-pramānasya
ṣṛuter virodhas tad-avasthā eve 'ty arthah

aparam api dūšana-dvayam āha.

**dvābhyām apy avirodhān na pūrvam uttaram ca sādha-kā-
'bhāvāt. 48**

dvābhyām apy āṅgikṛtābhyām pūrvam pūrva-pakṣo bhavatām na
ghatate; asmābhir api prakṛtiḥ puruṣaḥ ce 'ti dvayor evā 'ṅgikāṣāt;
vikāśyā 'nityatayā vācā-'rambhana-mātratāyā asmābhir api 'statvāt
« nanu puruṣa-nānātva-svikārāt prakṛter nityatva-svikārāc cā 'sty evā
'smad-virodha » ity āṇḍikya dūšanā-'ntaram āha: “uttaram ce” 'ty-ādina
advāita-vādinām uttaram siddhāntaḥ ca na ghatate, ātma-sādhaka-pramā-
nasyā-'bhāvāt tad-āṅgikāre ca tenāi 'vā 'dvāita-hānir ity arthah.

« nanu sva-prakāṣatayā 'tmā setsyati. » tatrā 'ha:

prakāṣatas tat-siddhāu karma-karṭṛ-virodhah. 49

cāitanya-rūpa-prakāṣataḥ cāitanya-siddhāu karma-karṭṛ-virodha ity
arthah. prakāṣya-prakāṣa-sambandhe hi prakāṣanam ālokā-'disu dr̥ṣṭam;
svasya sāksāt svasmin sambandhaḥ ca viruddha itī asman-mate tu
buddhi-vṛtty-ākhyā-pramānā-'ṅgikārāt tad-dvārā pratibimba-rūpasya svasya
bimba-rūpe svasmin sambandho ghaṭate; yathā sūrye jala-dvārā prati-
bimba-rūpa-sva-sambandha itī bhāvah. ātmanah sva-prakāṣatva-ṣṛuṭis tv
an anyo pādhuḥ prakāṣā-'di parā bodhyā

« nanu na sti karma-kartr virodhah sva-nistha-prakāṣa vara
 svasya sv bandha-sambhavat yatha vaiṣeṣik sva-nistha jñāna-
 dvārā svasya svayam viśaya » iti tatiā 'ha:

jada-vyāvrtto jadam prakāṣayati cid-rūpah. 50.

« cetane prakāṣa-rūpa-dharmah sūryā-dīpīva nā 'sti. kim tu cid-rūpaḥ
 cit-svai rūpa eva padārtho jadam prakāṣayati; yato jada-vyāvrtti-mātrena
 cid ity ucyate, na tu jada-vilaksana-dharmavattaye 'ty arthah. ata eva
 nirdharmatayā "sa esa ne 'ti ne 'ti" 'ty eva ṣrutyo 'padiṣyate, na tu vidhi-
 mukhataye ti. tathā ca smṛtir api:

« < idam tad > iti mīdeṣṭum gurunā 'pi na śakyata » iti

< jada-vyāvrttāy > iti pāṭhe 'pi hetau saptamya 'yam eva 'tthah —
 asminḥ ca sūtre « jadam eva prakāṣayati cid-rūpo, na tv ātmānam » iti nā
 'rthah. tathā satī hi tasyā 'jñeyatvena sādhakā-'bhāva-rūpam bādhakam
 paresū 'panyāsā-'narham, svasyā 'pi tulya-nyāyatvād iti.

« nanv evam pramānā-'dy-anurodhena dvāita-siddhāv advāita-ṣruteh
 kā gatiḥ ? » tatiā 'ha.

na ṣruti-virodho, rāginām vāirāgyāya tat-siddheḥ. 51

advāita-ṣruti-virodhas tu nā 'sti; rāginām puruṣa-tiukte vāirāgyāyāi
 'va ṣrutibhir advāita-sādhanaṭ, puruṣa-jñāna iva dvāitā-'bhāva-jñāne sva-
 tantra-phalā-'ntarā-'ṣṭavanāt tac ca vāirāgyam sad-advāitenāi 'vo 'papad-
 yate, sattvam ca kūṭasthatvam ity arthah. ata eva ṣrutiḥ api sad-advāitam
 eva Chāndogye pratipāditavati 'ti bhāvah

na kevalam ukta-yuktyāi 'vā 'dvāita-vādinō heyā, api tu jagad-a-
 satyatā-grihaka-pramānā-'bhāvenā 'pī 'ty āha

jagat-satyatvam, aduṣṭa-kāraṇa-janyatvād, bādhakā-'bhāvāt.

52

mīdrā-'di-doṣa-duṣṭā-'ntahkaranā-'di-janyatvena svāpna-viśaya-śaṅkha-
 pītumā-'dīnām asatyatvam loke distam tac ca mahad-ādi-prapañce nā
 'sti; tat-kāranasya prakṛter Hanyagarbha-buddheḥ cā 'duṣṭatvāt,
 « yathā-pūrvam akalpayad » ity-ādi-ṣṭavanāt. « nanu "ne 'ha nānā 'sti
 kim-cane" 'ty-ādi-ṣrutya bādhitatvenā 'vidyā-'dī-nāmā kaṣ-canā 'nādu
 doṣah kalpanīyah » tatiā 'ha: « bādhakā-'bhāvāt » iti. ayam bhāvah
 « ne 'ha nānā 'sti kim-cane » 'ty-ādi-ṣrutayo yāh parāih prapañca-bādha-
 katayā 'bhūpreyante, tāh prakaranā-'nusārena vibhūgā-'di-pratishedhikā eva,
 na tu prapañcā-'tyanta-tucchatā-parāh, svasyā 'pi bādha-'pattyā svā-'rthā-
 'sādhakatva-prasaṅgāt na hi svāpna-kālīna-śabdasya bādhe taj-jñāpito
 'py arthah punar na sandhiyata ti tasmad atma-vighṛitakatayā ṣrutayo

na prapañcasyā tyantā-badha-para itī. tatra ne 'ha nana stī kum-cane
'ty-ādi-ṣruter <brahma-vibhaktam kum-apī nā 'stī> 'ty arthah;

“sarvam samāpnosi, tato 'sī sarva”

ity-ādi-smṛty-eka-vākyatvāt “vācā-'rambhanam vikāro nāma-dheyam,
mṛttike 'ty eva satyam” ity-ādi-ṣrutes tu nityatā-rūpa-pāramārthika-sattā-
viraḥo 'rthah; anyathā mṛttikā-drstāntā-'siddheh, na hi loke mṛttikā-
vikāraṇām tyanta-tucchatvam siddham, yena drstāntatā syād itī.

“na nirodho na co 'tpattir na baddho na ca sādḥakah
na mumuksur na vāi mukta ity eṣā paramārthate”

'ty-ādi-ṣrutes tv ātmā-'tīrīktasya kūtastha-nityatā-rūpa-'tīparamārtha-sattā-
viraḥo 'rthah, kum cā 'tmano nirodhā-'dy-abhāvo 'rthah; anyathāi 'tādrṣa-
jñānasya moksa-phalakatva-pratīpādana-virodhāt. na hi <mokso mīthyē>
'tī pratīpādyā moksa-sya phalatvam apramattah pratīpādayatī tī. yā cā
'tmāi-'kya-ṣrutayas, tās tu prathamā-'dhyāya eva vyākhyātāḥ, Brahma-
mīmāṃsā-bhāsyē cāi 'tā anyāḥ ca ṣrutayo 'smābhūr vyākhyātā itī dīk.

na kevalam vartamāna-daṣāyām eva prapañcaḥ sann, apī tu sadāi 've
'ty āha

prakārā-'ntarā-'sambhavāt sad-utpattih 53

pūrvo-'kta-yuktibhir asad-utpādā-'sambhavāt sūksma-rūpena sad evo
'tpadyate 'bhīvyaktam bhavatī 'ty arthah.

kartrtva-bhoktrtvayor vāiyadhikaranye 'pī vyavasthām upapādayatī
sūtrābhyām

ahamkārah kartā, na puruṣaḥ. 54

abhimāna-vṛttikam antahkārānam ahamkārah. sa eva kṛtīmān; abhi-
māno-'ttaram eva prāyaḥ pravṛtti-daiḥanāt, na tu puruṣo, 'parināmitvād
ity arthah. pūrvam ca <dharma-'dīkam buddheh> itī yad uktam, tad
ekasyāi 'vā 'ntahkārānasya vṛtti-mātra-bhedā-ḥayena.

cid-avasānā bhuktis, tat-karmā-'rjitatvāt 55

ahamkārasya kartrtve 'pī bhogaḥ cīty eva paryavasanno bhavatī,
ahamkārasya samhatatvena parārthatvāt. «nanv evam anya-nīstha-kar-
manā 'nyasya bhoge puruṣa-viṣesa-niyamo na syāt.» tatrā 'ha. “tat-
karmā-'rjitatvād” itī, ahamkārenā 'sañjītam tasyāḥ cito yat karma, taj-
janyatvād bhogasye 'ty arthah. yo hamkāro yam puruṣam ādāyā 'cetane
<'ham, mame> 'tī vṛttim karotī, tasyā 'hamkārasya karma tasyā 'tmāna
ucyate, tenāi 'va ca karmanā tatrā 'tmāni bhogo 'rjyate itī nā 'tīprasaṅga
ty āḥayah

Brahma-loka-nta-gatibhir na st n saktir ti purvo-'kte karana-
darṣayati

candrā-'di-loke 'py āvṛttir, nimitta-sadbhāvāt 56.

nimittam aviveka-karmā-'dikam. sugamam anyat.

« nanu tat-tal-loka-vāsi-jano-'padeṣād anāvṛttih syāt » tatrā 'ha.

lokasya no 'padeṣāt siddhiḥ, pūrva-vat 57.

yathā pūrvasya manusya-lokasyo padeṣa-mātrān na siddhir jñāna
nispattir, evam tat-tal-loka-stha-lokasyo 'padeṣa-mātrāt tad-gatānām jñāna
nispattir na niyamena bhavati 'ty arthah.

« nanv evam Brahma-lokāḍ anāvṛtti-ṣruteḥ kā gatiḥ » tatrā 'ha:

pārampariyena tat-siddhāu vimukti-ṣrutih. 58

Brahma-lokā-'di-gatānām ṣṛavana-mananā-'di-parampariayā prāyaṣṣ
jñāna-siddhāu satyām vimukti-ṣṛavanam, na tu sāksād-gati-mātrēne 'ty
arthah. tal-loke jñānasya prāyikatvād anya-lokāḍ viṣeṣa iti

paripūrnatve 'py ātmano gati-ṣrutim upapādayati

gati-ṣruteḥ ca vyāpakatve 'py upādhi-yogād bhoga-deṣa-kāla-
lābho, vyoma-vat 59.

vyāpakatve 'py ātmano gati-ṣṛavanā-'nurodhena bhoga-deṣasya kāla-
vaṣāl lābbhah siddhyati, vyoma-vat upādhi-yogene 'ty arthah. yathā hy
ākāṣasya pūrnatve 'pi deṣa-viṣeṣa-gatir ghaṭā-'dy-upādhi-yogād vyavahri-
yate, tathāi 've 'ti tathā ca ṣrutih.

“ghata-samvrtam ākāṣam nīyamāne ghate yathā,
ghaṭo nīyeta, nā 'kāṣam, tadvaj jīvo nabho-'pama” iti.

“bhoktur adhiṣṭhānād bhogā-'yatana-nirmānam” iti yad uktam, tat
prapañcayati.

anadhiṣṭhitasya pūti-bhāva-prasaṅgān na tat-siddhiḥ. 60

bhoktr-anadhiṣṭhitasya ṣukrā-'deh pūti-bhāva-prasaṅgān na pūrvo-'kta-
bhogā-'yatana-siddhir ity arthah.

« nanv adhiṣṭhānam vināi 'vā 'drṣṭa-dvārā bhoktrbhyo bhogā-'yatana-
nirmānam bhavatu » tatrā 'ha

adrṣṭa-dvārā ced, asambaddhasya tad-asambhavāj, jalā-'di-vat
aṅkure. 61.

ṣukrā-'dāu sāksād asambaddhasyā 'drṣṭasya ṣarīrā-'di-nirmāne bhoktr-
dvaratva-sambhavad, bja-sambad jalā-dīnam aṅkuro-tpattau

karsaka di-dvaratva vad ity arthah atah sva-śraya-samyoga-sambandhenā 'vā 'drsta-sambandhah çukrā-'disu vaktavyah. tathā ca siddham adrṣṭavad-ātma-samyoga-rūpasyā 'dhiṣṭhānasya bhogo-'pakarana-nirmāna-hetutvam iti bhāvah.

vaiṣesikā-'di-nayenā 'drṣṭa-dvārakam ātma-kāranatvam abhyupetya tatsambandha-ghaṭakatayā tmano 'dhiṣṭhātrtvam sthāpitam sva-siddhāntē tv adrṣṭā-'dīnām ātma-dharmatvā-'bhāvāt tad-dvārā bhoktur hetutvam eva na sambhavatī ty āha.

nirgunatvāt tad-asambhavād, ahamkāra-dharmā hy ete 62.

bhoktur nirgunatvenā 'drṣṭā-'sambhavāc ca nū 'drsta-dvārakatvam; hi yasmād ete 'drṣṭā-'dayo 'hamkārasyā 'ntahkarana-sāmānyasyāi 'va dharmā ity arthah. tathā cā 'sman-mate dvāra-nāirapeksyena samyoga-mātrina sāksād eva bhoktur adhiṣṭhānam siddhyatī 'ti bhāvah.

« nanu cet puruso vyāpakas, taihi

“bālā-'gra-çata-bhāgasya çatadhā kalpitasya ca
bhāgo jīvah sa vijñeyah, sa cā 'nantyāya kalpata”

iti çruti-pratipāditam jīva-paricchinnavatvam anupapannam. tathe 'çvara-pratishedhāt purusānām cāi 'karūpyāj jīvātma-paramātma-vibhāgo 'pi çās-trīyo 'nupapanna » iti tad idam āçāṅkā-dvayam apahartum āha:

viçistasya jīvatvam anvaya-vyatirekāt. 63.

“jīva bala-prāna-dhāranayor” iti vyutpattyā jīvatvam prānitvam; tac cā 'hamkāra-viçiṣṭa-puruṣasya dharmo, na tu kevala-puruṣasya kutah? anvaya-vyatirekāt; ahamkāravatām eva sāmārthyā-'tiçaya-prāna-dhāranayor darçanāt, tac-chūnyānām ca citta-vrtti-nirodhasyāi 'va darçanāt; pravrtti-hetu-rāgo-'tpādakasyā 'hamkārasyā 'bhāvād ity arthah. athavā 'ntahkarana-viyoge mokṣa-pralayā-'dāu na jīvanam, tad-yoge ca jīvanam iti evam anvaya-vyatirekāu vyākhyeyāu.

tathā cā 'ntahkarano-'pādhikam jīvasya paricchinnavatvam paramā-'tmā-'khyāt kevala-puruṣād bhinnatvam ce 'ti bhāvah — anena sūtreṇa viçiṣṭasya bhoktrtvam vā tvam-aham-pratyaya-gocaratvam vā no 'ktam; sāksāt-kāra-rūpasya bhogasyā 'hamkāra-dharmatvā-'bhāvāt, tvam-aham-dharmipuraskārena vivekā-'nupapatteç ca kim tu

“yadā tv abheda-vijñānam jīvātm-paramātmanoh
bhavet, tadā, muni-çresthāh, pāça-cchedo bhaviṣyati
ātmanam dvividham prāhuḥ parā-'para-vibhedatah;
paras tu nirgunah prokto py ahamkāra-yuto para

ity adi vakya-çato- kto jivatma-paramatma vibhaga eva pradarç tah tatr
jivatayam ahamkara upalaksanam eve ti.

idānīm mahad-ahamkārayor eva tad-itarām jagat kāryam, ne 'çva-
rasye 'ti Brahmanā-di-tīyasyāi 'va vyāvahārike-çvaratva-lābhāya pratipāda-
yisyati. tatīā 'dāv ahamkāra-kālyam āha:

**ahamkāra-kartr-adhīnā kārya-siddhir, ne 'çvarā-'dhīnā, pra-
mānā-'bhāvāt 64**

ahamkāra-rūpo yah kartā, tad-adhīnāi 'va kārya-siddhiḥ srsti-samhāra-
nispatir bhavati; tādṛça-balasyā 'hamkāra-kāryatvāt, anaham-krtesu tat-
sāmarthyā-'darçanāt na tu vāçesikā-'dy-uktā-'nahamkrta-parama-'çvarā-
'dhīnā; anahamkrta-saṣṭrtve nitye-'çvare ca pramānā-'bhāvād ity arthah
"aham bahu syām, prajāyeye" 'ti hy ahamkāra-pūrvikāi 'va sistih çrū-
yate tatīā 'ham-çabdasyā 'nukarana-mātratve pramānā-'bhāva iti. anena
sūtrenā 'hamkāro-'pādhikam Brahma-Rudrayoh srsti-samhāra-kartrivam
çruti-smṛti-siddham api pratipāditam

«nanu bhavaty ahamkāro 'nyesām kartā; ahamkārasya tu kaḥ
kartā?» tatrā 'ha:

adrṣto-'dbhūti-vat samānatvam. 65

yathā sargā-'dīṣu prakṛti-ksobhaka-karmā-'bhivyaktih kāla-viçesa-
mātrād bhavati, tad-udbodhaka-karmā-'ntarasya kalpane 'navasthā-pṛa-
saṅgāt, tathāi 'vā 'hamkārah kāla-mātra-nimittād eva jāyate, na tu tasyā
'pī kartr-antarām astī 'ti samānatvam āvayor ity arthah na ca seçvara-
mate «kāryā-'bhivyaktiḥ apī 'çvarenāi 'va kriyate» iti vaktum çakyate,
içvarasya vāisamyā-nāirghrnyā-'patteh. karma-sāpekṣatayāi 'va hī 'çvara-
sya vāisamyā-'dikam seçvarāih parihartavyam tac cet karma 'çvara
evā 'dhitisthet, tarhi vāisamyā-'dikam āpadyetāi 've 'ti bhāvah.

mahato 'nyat. 66.

ahamkāra-kāryāt srsty-āder yad anyat pālanā-'ntaryāmītvā-'dikam,
tan mahat-tattvād eva bhavati; viçuddha-sattvatayā 'bhīmāna-kāranā-
'dy-abhāvena parā-'nugraha-mātra-prayojanakatvān nuatiçaya-jñāna-balāi-
'çvaryāe ce 'ty arthah anena ca sūtrenā mahat-tattvo-'pādhikam
Viṣṇoh pālakatvam upapāditam mahat-tattvo-'pādhikatvāt tu Viṣṇur
mahān parama-'çvaro brahme 'ti ca gīyate. tad uktam:

“yad āhur Vāsudevā-'khyam eittam, tan mahad-ātmakam” iti

atra çāstre kāraṇa-brahma tu puruṣa-sāmānyam nīrguṇam eve 'syate
içvara-nabhyupagamāt tatra ca kṛti-çabdah sva-çakti prakṛty upa-

dhiko vā nimitta-kāranatā-paro vā; puruṣārthasya prakṛti-pravartakatvād
iti mantavyam

«svāmy-artham prakṛteḥ pravṛtṭiḥ svata eva bhavatī 'ti sthale-sthale
proktam. tatra sva-svāmi-bhāvo bhogyā-bhoktr-bhāvah, sa ca prakṛti-
pravṛtṭeḥ prāñ nā 'stī» 'ty āçāṅkām parihaṛati.

**karma-nimittah prakṛteḥ sva-svāmi-bhāvo 'py anādir, bijā-
'ākura-vat 67**

yesām sāmukhyāi-'kadeçinām prakṛteḥ puruṣasya ca sva-svāmi-bhāvo
bhogyā-bhoktr-bhāvah karma-nimittakas, tan-mate 'pi sa pravāha-rūpenā
'nādu eva, bijā-'ākura-vat, prāmāṇikatvād ity arthah, ākasmikatve muk-
tasyā 'pi punar-bhogā-'patter iti.

aviveka-nimittakatva-mate 'py etad-anāditvam samānam ity āha.
aviveka-nimitto vā Pañçaçikḥah 68

aviveka-nimitto vā sva-svāmi-bhāva iti Pañçaçikḥa āha, tan-mate 'py
anādir ity arthah. etad eva sva-matam, prāg uktatvāt avivekaç ca
pralaye 'pi karma-vad evā 'sti vāsanā-rūpene 'ti. viveka-prāgabhāvo 'vi-
veka iti mate tu bijā-'ākura-vad anāditvam na ghatate, akhanda-prāg-
abhāvasyāi 'vā 'khila-bhoga-hetutvād iti

liṅga-çarīra-nimittaka iti Sanandanācāryah 69

Sanandanācāryas tu liṅga-çarīra-nimittakah prakṛti-puruṣayor bhogyā-
bhoktr-bhāva ity āha; liṅga-çarīra-dvārāi 'va bhogād iti. tan-mate 'py
anādir sa ity arthah yady api pralaye liṅga-çarīram nā 'sti. tathā 'pi tat-
kāranam aviveka-karmā-'dikam pūrva-sargīya-liṅga-çarīra-janyam asti,
tad-dvārāi bijā-'ākura-tulyatvam svasvāmibhāva-liṅgaçarīrayor ity āçayah

çāstra-vākyā-'rtham upasamharati.

**yad vā tad vā, tad-ucchittiḥ puruṣārthas — tad-ucchittiḥ puru-
sārthah 70**

karma-nimitto vā 'vivekā-'di-nimitto vā bhavatu prakṛti-puruṣayor
bhogyā-bhoktr-bhāvah, sarvathā 'py anāditayā dur-ucchedasya tasyo 'che-
dah parama-puruṣārtha ity arthah tad etad ādāu pratijñātam. "trividha-
dukkhā-'tyanta-nivṛttir atyanta-puruṣārtha" iti. «nanv atra sukha-duh-
kha-sādhārana-bhoga-nivṛtṭiḥ puruṣārtha ucyate, tatra tu dukkha-mātra-
nivṛttir iti katham tatro 'ktasyā 'tro 'pasamhāra?» iti cen, na; çabda-
bhede 'py arthā-'bhedāt sukham hi tāvad dukkha-pakse niksiptam iti
sukha-bhogo 'pi dukkha-bhoga eva; dukkha-bhogo 'pi pratibimba-rūpena
puruṣo di hka-sambandha eva svato n'tya nirdukkhatve a ca prathama-

sutre pi pratib mba rupenai va duli kha-nivrttir v vaksite ty eka e
upakramo-pasamhara-sutrayor iti bahula-ñçasya dvir avrtt h
samāpty-artha.

çāstra-mukhyā-'rtha-vistāras tantīā-'khye 'nukta-pūranāih
sasthā-'dhyāye krtah paççād vākya-'rthaç co 'pasamlrtah

tad idam sāmkhya-çāstram Kapila-mūrtyā bhagavān Viṣṇuḥ
loka-hitāya prakāṣitavān yat tatia vedānti-bhuvah kaççid āha:
khyā-pranetā Kapilo na Viṣṇuḥ, kim tv Agny-avatārāh Kapilā-'nta

“Agniḥ sa Kapilo nāma sāmkhya-çāstra-pravartaka”

iti smrtar » iti, tal loka-vyāmohana-mātram;

“etan me janma loke 'smiṁ mumuksūnām dur-āçayāt
prasamkhyānāya tattvānām sammatāyā 'tma-daiçana”

ity-ādī-smrtisū Viṣṇu-avatārasya Devahūti-putrasyāi 'va sāmkhya
trtvā-'vagamāt, Kapila-dvaya-kalpanā-gāuravāc ca tatia cū 'gr
'gny-ākhyā-çakty-āveçād eva prayuktah; yathā

“kālo 'smiṁ loka-ksaya-krt pravṛddha”

iti çrī-Kṛṣṇa-vākya kālā-çakty-āveçād eva kālā-çabdah, anyathā
rūpa-pradarçaka-Kṛṣṇasyā 'pi Viṣṇu-avatāra-Kṛṣṇād bheda-'patteḥ

sāmkhya-kulyām samāpūrya Vedānta-mathitā-'nrtāih

Kapila-rsīr jñāna-yajña iṣṇīn āpāyayat purā

tad-vacah-çraddhayā tasmin gurāu ca sthira-bhāvatah
tat-prasāda-lavene 'dam tac-chāstram vivitam mayā.

iti çrī-Vijñānabhikṣu-viracite Kāpila-sāmkhya-pravacanasya bhāṣye
'dhyāyah sasthah

iti sāmkhya-pravacana-bhāṣyam
samāptam

APPENDIX I

VARIANTS OF DR FITZEDWARD HALL'S EDITION OF THE SAMKHYA PRAVACANA-BHASYA

The numbers on the left indicate the page and line of the present edition. The words following indicate Dr Hall's reading in the corresponding passage of his edition. The abbreviation H signifies Dr Hall's edition.

This list, of course, does not include the mistakes and misprints which were corrected by Dr Hall himself in his *Çuddha-patram*, nor does it include mere differences of orthography and punctuation.

116 (<i>that is page 1, line 16</i>)	1421,22 sva-sva-bhukta-vrtta-	2815,16 tat puruse vān-mātram
'smāt	vāsanā-vad (<i>instead of</i>	sarvam, sphatika-
29 apī (<i>instead of eva</i>)	svatvaṁ ca -vat-	19 H omits sa
210 'tmā-'kartṛiva-vittvas-	tvam)	2917,18 pramānāny upany-
yāi 'va	36 vaktavyatvād (<i>instead of</i>	asyante
11 manyamānah (<i>instead of</i>	uktatvād)	304,5 'samhatā-'vasthe 'ti
sa samānah)	37 nityayoh (<i>instead of vi-</i>	11 sāmānye 'ti
32,33 atrā 'pi vyāvahārika-	bhvoh)	25 tad-asamgraha-nyūnatā
pāramārthika-bhāvo	1512 H adds anyat after	316 jñānam atho 'py artha
bhavati	vastu	11 āditya-mandale
34 vah (<i>instead of te</i>)	14 sāmvr̥ttikam, samvr̥ttiḥ.	24 tanmātrā (<i>instead of</i>
45 dāitya	26 -yogāṅgānusthānā-	tanmātrās).
510 prakarsenā 'syām	187 bandhā-'patter	3615 'ty-ādi-ksetrajñā- — pu
612,13 bhāvah (<i>instead of vi-</i>	22,23 samskriyate	rusasya is missing
bhāgah)	197 H adds iti ṣesah after	3713 gāunyo 'tpatti-
714 sattve 'nutapyamānetad-	ksanikatvam.	23 sarga-pralaya-dharmu
ākārā-'nurodhāt puruso	2012 H adds vijñāna-mātram	nam.
817sattva-sambhavād (<i>instead</i>	after bandho 'pi	3917 vandhyatvam (<i>instead of</i>
of sattā-'sambhavād)	2126 sāmvr̥ttikam	āndhyatvam)
35 vā vasantam	2215 viyad-gāmi mano	20 cittasya vrttayas
934 'dāv apī vivekam eve	2331 H omits adr̥stena	4123 karma-cito
1019 'padeṣa-ḥruter	2418 vivekā-'khyā- (<i>instead</i>	24 punya-cito
34 svābhāvīkāyāpāyo	of 'vivekā 'khyā-)	37 tathā 'pi sā
112 abhāvo (<i>instead of apāyo</i>)	2524 -samyogasyāi (<i>instead of</i>	429 duhkṣā-'nivr̥ttir
128 H adds hi after na	-saṅgasyāi)	34 jñānasyā 'ksayatvān na.
13 kālā-yoga	268 heya-hetuh pratipāditah	432 sāksāj jñāno-'pāya
15 H omits ca	32 viveka nāçakatvam (<i>in-</i>	13 H omits tat pramānam
34 uttaratra vaksyamānam	stead of 'viveka-nāçaka-	17 tadā tū 'kte-'ndriya-
37 ced bandhane	tvam)	22 purusa-nistha-bodhah
137 apī tu sa eva bandhah	37 evam ca satī	prame
13 H omits āgu	277 ce 'ttham (<i>instead of cet</i>)	4413 H. omits ca
34 ātmani	35 H omits 'py	477 jñeyatā-'bhidhānāya
149 kartṛiva-mātram duh-	289 H omits ca.	19 mahattva-rūpena
khītvā	10 tathā ca	22 tathā cā 'yam jagaj-janah

4812 ca pām (instead of to- sām)	7814 H. omits devānam.	10223 vibhur aṣṇuto (instead of vijugupsate)
24-pratibimbasyāi 'vā 'ntah- karano-	31-34 yatha karanam svā- kārah prakṛti-prabhā- vād iti (instead of yathā ca -abhāvād iti)	25 vikriyate (instead of avi kriyah)
26 agni-yoga-viṣesa	7920 tatrā	10318 athāi 'ko
4938 H omits vṛtti-rūpam	25 api gantavyam	31 parārthatah (instead of parārtham svatah)
5330 atha (before sarvam)	807 iti gantavyam	10418 H omits kāvālyam
34 pratyogi-rūpatve	828 H omits upasthasya hy upasthā-ntaram.	20,21 «nanv eka-purusa muktāv eva vṛreka 'kāra-vṛtṭyā viraktā pra- krthi katham anya-pu- rusā-'rtham punah srstau pravartatām ? na ca pra- krter anṣa-bhedān nai 'sa dosa iti vācyam, mukta-puruso-'pakara- nāu api prthivy-ādibhur anyasya bhogyā-srsti darṣanād iti » tatrā 'ha (instead of eka-purusān darṣayati)
5411 atyantā-'bhāvā-'ngikā- rāt	9 yasye 'ndriyasya, and ucyate	22 na virajyate prabuddha- raju tattvasyāi 'vo
13,14 H. omits nā 'yam ghato	15 H omits tu	24-27 ekasmin puruse vivi- kta bodhād viraktam api pradhānam nā 'nyasmin puruse srsty-uparāgāya viraktam bhavati, kim tu tam prati srjaty eva, yathā prabuddha-raju- tattvasyāi 'vo 'rago bhayā-'dikam na jana- yati, mūdhām prati tu janayaty eve 'ty arthah (instead of yathā parāñ mukhatā).
5511 grutih	22 H omits tu	33 H omits kim tu
12 ātmāi 've (instead of tama eve)	33 H omits ca	1052 H omits ca
13 ity-ādyā	8411 sa (instead of sama)	4 H omits 'pi
31 sthūtā	15 H omits asmin	14 rūpa
5734 ata (instead of etad)	27 nirāsyatvāt	20 H omits prakṛteh
5929 H omits tu	8629 cintā vṛttir as two sepa- rate words	24 muktā
30 H omits pratyekam	8825 pūrva-sargiya karanār evo	1062 H omits āñjasyena
34 no 'papadyate	8919 H omits iti	3 H omits paṇu-vat
6012 ce 'ti (instead of ve 'ti)	33 caturtha-sūtra-	9 H omits 'py
26 tu (instead of tad)	901 prayujyate (instead of sa yujyate)	11 tatra kārīh sādhanār bandhah (instead of buddher . bandhah)
6417 ṣaṇsadhvam (instead of sambaddham).	9131 vāsana-bhūta-sūksmam	16 H omits sva
665 bhedo	9213 sāvayavasyo	29 - - - - -
6 H omits tasya	18 'nukrāmati, prānam anu- krāmāntam	
31 niyamena sva-gocara- vṛth-	18,19 H omits sarve prānā anūtkrāmanti	
6781 ghatā-'kāṣa-vyavasthā	19 evā 'vakra-matī	
685 H omits tatra.	9325 mādakatā ṣaktih	
6912 jīvo na mriyata	9427 'nusthānam grutisv aṅgā-, and abhy (in- stead of apy)	
701 H omits vā	9734 vighāte	
17,18 ṣabdā-gocare	9830 'bhihātā (instead of 'bhi- matā)	
23 'khandatā-pe-a-kalpanā- yām	991 tustir between kālā-'khyā and ogha	
7115 evam muktānām	10013 buddhir	
32 -pāramārthika-sattvenā 'nyan ne 'ti	10127 H omits sā	
7224,25 sāmvrṭtika-	1027 karmāne 'ti, and nisk- tam	
25 'vidyakatāyāḥ	14 sūtra dvayam idam vyā- khyāya (instead of athavā vyākhyeyam	
32 H omits apy	17 tadā (instead of ta- thā)	
7520 H omits tasmād vā		
7618 pravartate (instead of pravartata iti)		
36 tu (instead of nu) H omits 'thā 'kāmayamāno		
771 H omits niskāma āpta- kāma ātma-kāmo		
26 utpādye		

1074 avyakta-dya-

10 _____ (instead of

amtyam ca)

16 ato 'ntarā (instead of

antarā-'ntarā)

086 grutaḥ ca

10 loko

20 H omits yathā

32 'vidyā-samskāra-leśasya

sattā

1094 H omits vedānti-bruvo

9 kṛta kṛtyatā

28 paṇipūṣa-cinmātreṇā

1101 jagat (instead of bha-

vet)

2 bhavet (instead of ja-

gat)

13 'ntarenā 'ha

23 ca (after viraktasya)

111 nirlvayinī-vat

16 H. omits iti

26 ācā vāi vacya-virase as

three separate words

125 cā 'rthe sukhām

11 H omits iti

13 anṣato (instead of ukte)

26 jñānam

28 hīyata

34 H omits cec

35 yogino (instead of jñāna-

sādhanaṇām)

136,9 are missing in H.

10 iti Moksadharmā-'di-

bhyah iti Vasisthā-'di-

smṛtibhyaḥ ca (instead of

'ty-ādy-

-vākye-

bhyah)

12 dhārana

13-15 are missing in H

21,22 bhrāntatva-gruter (in-

stead of vivekā-'bhāva

gruter).

141 tac-chabdeno 'kto-'cya-

mānayoh

3 H omits kṛta kṛtyatām

pradarṣayan

15 tad vāi

165 saṅge (instead of

paṇṇād)

7 tathā 'rdha-samkhyam

9 H omits ity

1162 B H omits tad uktam

ksama" iti

31 purusārthatā-siddhyā

11722 īṣvarā-'dhusthātrive

11812-14 H omits iccho-

'tpatty ce'echā-'dir

iti

17 śaktitvena (instead of

dharmaatvena)

26 cec cetanā-'cvaryam

31 iti tatā 'ha

11931 'dhukāra-hetu-

1203 H adds apy before ana-

vasthā

8 āvidyākī

1212 H omits jñāna-nācāyā.

15 H omits lāukika

23,24 lūgam (instead of

arthā-'patti-rūpam pra-

mānam)

24,25 nisedha-vidhy-āder evā

'dharma-lūgatvād ity

arthah

12315 dhūmasyā 'pī

1252-5 H omits siddha-vi-

veka-

tad-vāiyar

thyam

12613-15 H omits na cā

pravṛtteh

22,23 tasyābādha-'dir as one

word

24 H omits ata

32 nīḥvasitam

12724 pratisedho-'papattir

26 cā 'nirvacanīyam, tādrṣa-

syā 'pī bhānam

28-36 H omits yā tu

proktam iti

1283-17 anyad vastv anyā-rū-

pena bhāsata ity api na

yuktam. sva-vaco-vyā-

ghātāt anyatrā 'nya-

rūpasya nr-ṛṇga-tulya-

tvam anyathā-ṇabdeno

'cyate 'tha ca tasya bhā-

nam ucyata iti sva-vaca

eva vyāhatam, asato bhā-

nā-'sambhavasvā 'nya-

thā-khyāti-vādibhur api

vacanād ity arthah pu-

ro-varṇay asatīve 'nya-

tra tat-sattāya bhana-

prajojakatvam iti bha-

vah na ca «sarvatrā

'sato bhāne sāmāgrī na

sambhavatī samnikarsā

'dy-abhāvād ity atah

kvacit-sattā mātramape-

ksyata" iti vācyam, ana-

di-vāsana-dhārāyā eva

bhrama-hetutva-sambha-

vād iti

12823,24 patā-'disu (instead of

cukty-ādāu sphatika

'disu vā)

1291-3 are missing in H

13-15 H omits eko ghata

'sambhavāc ca

20-22 H omits yatha-

katham-cid sāmyād

iti

33 utpattih pratīter

1301 yady anāgatā-'vasthā

5 H omits ṇabdesv iva

ghatā-'disv api.

13,14 H omits āupādhika

'ktatvāt

25 ṇasya-buddhi-vācadyāya

1314 ekātma-vādinām

5 nā 'tmā-'vidyā.

11-15 H omits avidyāyā

mano dharmatvād

iti

16-23 yadi cā 'vidyā dravya-

rūpā puruṣā-'ṇitā ga-

gane vāyuvad isyate,

tadā 'tmā-'dvāita-hāmih

tathā prakṛtir eva se 'ti

siddha-sādhanaṇam ca tā

drṣam cā 'vibhāgenā (in

stead of Brahma-mīmāṇ

sāyām avibhāgenā)

24 H adds brahma after

'dvitīyam

27 jñānamayo 'py artha

37 H adds satyam after

tatra

13212-14 H omits nisedha

gruter prasaṅgād

17-19 H omits guṇaḥ

bhāvah

26 " " " 'papattih

133s sakriyava-saddher na 13 (instead of buddhy-adikam) 19 bhogino 20 bhoginah 24 ca vibhāga-mātrenā 30-35 H. omits ānandā-'bhi- vyaktiḥ eve 'ti dik 13432 is missing in H 1357,8 pūrvam cāi 'tad vyā- khyātam (instead of pūrvam -uktyam) 11 muktih (instead of -iḥ ca) 15 H omits tathā -tvād 13616,17 vyaṅgya-gandhā-'der (instead of vyakta- vyakta-gandhā-'der). 1377 H omits 'py asthiratve 30-32 H omits sādṛcyaśya -padam iti 1381-3 ghatā-'di vyaktinām sādṛcyaśtu (instead of ghata vyaktinām sāmānyena) 1398-13 H omits kim ca -abbhāvād iti 20 H omits kevalam 23 dvitīyā-'dhyāye 24 atrā 'para paksam (in- stead of tesv atra para paksam) 1402,3 citrā-'di-vad gamanā- 'bhāvasya (instead of citrā-'di-val 'nupa- patteh) 13 H omits svā-'graya 14116 jīva-bala- 32 sambhavanti (instead of bhavanti), and pāṛthivo- 'pastambhena (instead of pāṛthive - 'ndhano - 'pa- stambhena) 14213 H adds atrā 'pi before caṛire, and omits tu 1432 H omits tu 28 dhīr atantī saha vyaktyā cāi atantīm pradarśayet 38 H omits vāsana. 14413 rāgā-'di - dosa - vaçād ava.	1452,33 ubhaya-dehaç ca (in- stead of sthavara dīnam co, 'bhaya-deho) 1463 dvesam paçcāttāpā-'nu tāpayoh 4 H omits 'tra. 4,5 H omits etat-traye na kimeid api 6 H omits tesām -deha- tvād 16 H adds ata before āha 14723 tesām (instead of tāsām). 25 adarçanena samçayā-'dy- āpatter (instead of adar- çanā-'patter) 1487 H omits çruty-ādi-pra- mānār 14920 samyogam (instead of saṅgam) 15014 'nādi-bhāvasyo 'chedā- 'nupapatter 32,33 prathama-pādo-'ktam 15119 javo- (instead of japo-) 20 javā 26 H omits ata 15217,18 H omits kīrya- prayuktaḥ 32 and 33 javā three times 1532-4 H. omits tathā guṇa iti 5 sa (instead of esa) 28 H omits sāksātkāra- dvārā 36 vicārayati 1544 H omits nanu 15512 H omits ātmā-'tirikṭā- nām prthivy-ādīnām 13 tarka (instead of niyame bādbakam) 18,19 H. omits lāghavā-'di- 15528-1562 is missing in H 1563 avadhārayati, niṣprayo- jana-pravṛtṭy-abhyupa- game moksā 'nupapatter iti (instead of upasamhar- ati) 15712 āvidyakā 28 H. adds iti pṛtam nārāt-	mya-vadibhur before it arthah. 1586 H. omits cid ruṇaḥ 1593s H adds tathā ca before yo 16010 anāvṛttir iti çruteh 14 H omits tal loke jñāna- śya. 25 H adds sūtrābhyām after prapañcayati 161s -rūpenā (instead of rū pasyā) 3 'drstasja (instead of 'drsta- abhyupetya) 6 H omits tat 16 kalpyate 19 tām unām āçāṅkām pari hartum āha 21 jīva-bala- as one word 25-27 H omits athavā vyākhyeyāu 36 prekta abamkāra-yuto 1623-5 mahad-ahamkārayoh kārya-bhedam pratipi- pādayisur ādāv (instead of mahad- 'dāv) 22-26 H omits na ca . 'ti bhāvah 28 pālanā-'dikam 29 H omits eva , -rāgā- (in- stead of -kāranā-). 30,31 H reads -prayoja- nakatvād ity arthah, omitting the intervening words 1633-5 aviveka-nimittakah prakṛti-purusayor bho- gya-bhoktr-bhāva iti prāg uktam tatṛā 'vi- veka eva kim-nimit- taka? ity ākāṅkṣāyam aviveka-dhārā - kalpane 'navasthā-pattirity āçāṅ- kāyāḥ prāmāṇikatvena parihārah sarva-vādi-sā dhārana ity āha 16332 H omits tu 16411 janma-loke as one word. 12 'tma-darçanam 19 kulyāḥ.
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INDEX OF WORDS IN VIJÑĀNABHIKSU'S COMMENTARY.

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APPENDIX III

INDEX OF QUOTATIONS FROM SCRIPTURE AND TRADITION,
FOLLOWING THE ORDER IN WHICH THEY ARE CITED IN THE TEXT OF THE COMMENTARY,
AND WITH INDICATION OF THEIR SOURCES

Synopsis of the Sources, with indication of the Abbreviations employed.

Āit = Āitareya Upanisad
 Am = Amarakoṣa
 Bhag = Bhagavadgītā
 BhāgP = Bhāgavata Purāna
 BrB = Brahmabindu Upanisad
 Brh = Brhadāranyaka Upanisad
 [Brhan-] Nāradiya Purāna?
 BrS = Brahma Sūtra
 Brahma Upanisad.
 Çāṣvatakoṣa.
 Chānd = Chāndogya Upanisad
 Çiçupālavadhā
 Cūlikā Upanisad
 Çvet = Çvetāçvataa Upanisad
 Dhātupātha
 Garbha Upanisad
 Garuda Purāna
 GāudMK = Gāudapāda's Māndūkya-Kā-
 rikā
 Īç = Īçā Upanisad
 Kath = Kaṭha Upanisad
 Ken = Kena Upanisad.
 Kumārasambhava
 KP = Kūma Purāna
 LP = Lūṅga Purāna
 M = Manu
 Māitr = Māitri Upanisad
 MārKP = Mārkaṇḍeya Purāna
 Mbh = Mahābhārata

Matsya Purāna
 Mund. = Mundaka Upanisad
 NrsT = Nṛsiṃha-tāpani Upanisad.
 NS = Nyāya Sūtra
 Padma Purāna
 Pāṇini's Grammar
 Parāçara's Upapaurāna (to
 VP)
 Pr = Praçna Upanisad
 R = Rāmāyana
 RV = Rgveda
 SK = Sāṃkhya Kārikā
 SS = Sāṃkhya Sūtra
 Sāṃkhya Tattva Kāumudī
 Sarva Darçana Saṃgraha.
 Sūrya Purāna
 Tāitt = Tāittiriya Upanisad
 TāittĀr = Tāittiriya Āranyaka
 VāP = Vāyu Purāna
 Vedānta Sāra.
 VP = Viṣṇu Purāna
 Yājñavalkya's Dharmasāstra.
 YBh = Vyāsa's Yoga Bhāṣya
 YS = Yoga Sūtra
 YV = Yoga Vāsistha

Further

SPrBh = Sāṃkhya Pravacana Bhāṣya

The numbers on the left refer to the present edition and indicate the page and line at which the quotation concerned is found

Quotations which are not verbally accurate are marked with an asterisk. An interrogation-point, placed after the sign of equality, means that the source of the quotation concerned has not been discovered. A similar point is similarly used after an abbrevia-

tion thus, "320,21 — KP?" means that the quotation at 320,21 is supposed (in the authority of Viṣṇanabhikṣu) to be taken from the Kūrma Purāṇa, but that has not yet been found there by me. A plus-sign indicates that two original passages combined in one quotation.

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23,24 = Chānd 6 2 1		

INDEX OF QUOTATIONS FROM SCRIPTURE AND TRADITION

GROUPED ACCORDING TO THE WORKS FROM WHICH THE QUOTATIONS ARE TAKEN

The explanations prefixed to Appendix III apply, *mutatis mutandis*, to this Appendix also

Rigveda	3 9 28 = 13137,38	= 621a
8 48 3 = 92	4 2 4 = 1072	= 702
10 190 3 = 15830	4 3 7 = 211,12.	= 13123,24
	= 2318,19	*6 2 1 = 11
Taittiriya Aranyaka	*4 3 16 = 212,13.	6 2 2 = 1915
10 10 3 = 925	= 123,4	6 2 3 = 334
= 4221	= 118,22,23.	= 3330b
= 9425	*4 3 22 = 210,11	= 4725
	= 127,21,22	= 11913
Bṛhad-Aranyaka Upanisad.	4 3 23, 26 = 8229,30	*6 2 3 = 8023
*1 4 2 = 3330a	4 3 23-30 = 13125,26	= 16212
1 4 7 = 5511,12	4 4 2 = 9218,19	6 3 1 = 1421,2
= 5715	*4 4 5 = 12110	6 5 4 = 8023,24.
= 11911	4 4 6 = 7636	= 9225,26
1 4 8 = 13218	= 771	= 14134.
1 4 10 = 7039b	= 1027	6 7 6 = 6111,12
= 11415-18	= 1089	6 8 7 seq = 7039a
1 5 3 = 7331,32	*4 4 14 = 6717	= 715
= 8134	4 4 14 = 1574	6 11 1 = 14512,13
2 3. 6 = 4028.	4 4 19 = 12721b	6 11 3 = 6912
= 6533,34	= 15830,31	7 1 3 = 75.
= 7535,36	= 15833	7 24 1 = 407,8
= 1071,2	= 1591	7. 25. 2 = 7536.
= 12025a	4 4 22 = 1072	= 13017
= 1223,4	4 5 3 = 84,5	= 13029
= 12721a	4 5 6 = 119	8 1 6 = 4121,24
2 4. 5 = 119	= 434	*8 12 1 = 84-16
= 3537,38	4 5 11 = 12632,33	8. 15 1 = 921.
= 434	4 5 15 = 1072	*8 15 1 = 1514,5
2 4 10 = 7810	5 5 1 = 5513	
= 12632,33		
2 4 12 = 8030, 811	Chândogya Upanisad	Içā Upanisad
= 12066	3 14 1 = 9515	11 = 2621,22
= 12034	5 4 1 = 1151,2	= 9420
3 2 13 = 8029,30	6 1 4 = 4019	
*3 2. 13 = 12110	= 1227,8	Kena Upanisad.
3 8 8 = 3731	= 1594,5	1 5 = 1311,2
= 12025b	6 2 1 = 1914a.	
*3 9 28 1072	5512	Kaṭha Upanisad.
		2. 12 96a.

*2 12 75 6.

= 5215.

= 13331

3. 4 = 1414

3 15 = 1225, 6

4 12 = 10222, 23

4 15 = 7029, 30

5 10 = 7121

6 17 = 235, 6

= 1406

Pṛaṇa Upaniṣad

4 8 = 3037, 38

6 4 = 7714, 15

Mundaka Upaniṣad

1. 1 9 = 10211, 12

2 1 3 = 816

= 8323, 24

*2 1 3 = 7712, 13

2 1 5 = 1548

2 2 11 = 13018

3 1 3 = 7031

Tāittirīya Upaniṣad

2 1 = 7520, 21

= 775, 6

2 5 = 9214

2 6 = 8023

*2 7 = 7112, 13

Āitareya Upaniṣad

1 1 1 = 701

Śvetāśvatara Upaniṣad

1 10 = 1043, 4

3 8 = 926

= 9424

3 10 = 6717

= 1574

3 13 = 235, 6

4 5 = 6715, 16

= 7525

= 10413

= 11910

= 15416

4 9 = 3734

4. 10 = 3733

= 13315, 16

5 8 2319

5 9 16115, 16

6 11 = 245

= 6529

= 11916

= 1223

6 13 = 518

6 15 = 926

= 9424

6 19 = 13322

6 23 = 11410, 11

Garbha Upaniṣad

3 = 3036, 37

Cūlikā Upaniṣad

3 = 1714

Nṛsiṃha tāpani Upaniṣad

2 1 5 = 1089

2 1 7, 8 = 2020

2 9 9 = 1330, 31

2 17 = 7536

= 13013

Brahma Upaniṣad

2 = 12721, 22.

Brahmabindu Upaniṣad

10 = 226, 7

= 2811, 12

= 1227

= 1598, 9.

11 = 708, 9

12 = 6927, 28

13 = 16022, 23

*13 = 2317, 18

Māitri Upaniṣad

*5. 2 = 1914b

= 5512, 13

= 621b.

7 9 = 2621, 22

Gāndapāda's Māndūkya-

Kārikā

2 32 = 226, 7

= 2811, 12

= 1227

1598 9

3 0 692, 4.

3 26 = 1588

Brahma Sūtra

1 1 1 = 334

1 1 21 = 6921

2 1. 1 = 331

2 1 11 = 359

2 1 22 = 6921, 22

*2 2 1 = 336

2 2 28 = 12713, 14

2 2 29 = 4027

*2 2 30 = 4027, 28

2 3 15 = 7718, 19.

2 3 43 = 437

= 6922

2 4 9 = 8318, 19

2 4 12 = 3335

3 1 1 = 8826, 27.

3 2 10 = 6620

3 2 22 = 4029, 30

3 2 32 = 7037

3 4 16 = 2637

3 4 33 = 2623.

*4 1 3 = 439

4 1 11 = 15333, 34.

4 2 16 = 163

= 7126

[Yoga] Vāsistha

[See note to my translation of the
SPrBh 1 96, page 115.]

"Vāsisthe" ? = 344-9

"Vāsisthe" ? = 5530-31

"Vāsisthe" ? = 6515-18

"Vāsisthe" ? = 859-6

"Vāsistha-" ? = 9131, 32

Yoga Vāsistha.

16 3, 4 = 4721-24.

[According to Dr Hall.]

Vedānta Sāra

158 = 6530, 31

Sāṃkhya Kārikā

2 = 98

= 4214.

3 = 311, 2

6 = 2927, 28

7 5230, 31.

10 57_{32,33}59_{5,6}11 = 58_{31,32}= 63₁₆13 = 60_{20,21}17 = 64_{5,6}20 = 147₈= 74_{8,9}21 = 24_{25,26}25 = 79_{33,34}28 = 83_{30,37}29 = 83_{14,15}31 = 85_{26,27}39 = 91_{16,17}40 = 89₅= 89_{12,13}= 91₂₆41 = 91_{21,22}45 = 101₂₂46 = 94₁₀48 = 98_{11,12}49 = 97_{25,26}50 = 98_{29,30}51 = 99_{20,21}52 = 100_{11,12}53 = 100_{20,21}61 = 105_{27,28}62 = 106_{6,7}64 = 107_{14,15}

[The order of the stanzas as used by Vidyānabhikṣu has a general correspondence with the natural order of the stanzas in the Kārikā.]

Sāmkhya Tattva Kāumudī

Introd to SK 2 = 82_{8,29}*On SK 27 = 84_{2,3}

Sāmkhya Sūtra

1 1 = 163_{30,31}1 2 = 41₁₉1 6 = 41₁₅1 7 = 24₇1 12 = 12₁₃1 16 = 41₂₅1 19 = 77₈= 28_{9,10}1 24 = 38₅1 55 = 14₂₅1 58 = 29₆1 58 = 24_{8,29}1 59 = 29₁₂1 66 = 62₂₇= 63₁1 78 = 40₃₂1 89 = 46₄1 92 = 117₁₅1 99 = 69₁₉1 104 = 49₁₄= 63₃₁1 105 = 49_{32,33}1 110 = 57₂₅1 143 = 49₃₄1 154 = 31_{12,13}= 71₃₅2 1 = 103₁= 143₆2 10 = 78₁2 12 = 30₂₇2 21 = 79₃₆2 34 = 143₁₆2 35 = 71_{7,18}2 37 = 103₁₂3 10 = 100_{14,15}3 16 = 94₃3 20 = 93₂₂3 23 = 100₇3 24 = 25_{10,11}= 97_{9,10}3 37 = 25_{10,11}3 38 = 98₂₅3 56 = 102_{14,15}3 57 = 102_{19,20}*3 58 = 156₆3 65 = 106₈3 74 = 149_{13,14}5 1 = 53_{4,35}5 26 = 127₇= 127_{16,17}= 128₁₆5 107 = 45_{22,23}5 114 = 63_{22,23}= 143_{6,7}= 160₃₄5 116 = 66_{21,22}5 121 = 145₁₄6 25 = 153₆6 28 = 43₃₄6 39 = 39_{29,30}= 58_{6,7}6 48 = 157₄6 52 = 158₃₂6 55 = 159_{3,39}6 63 = 68_{3,4}6 69 = 90_{17,12}6 70 = 62₃

Yoga Sūtra

1 2-4 = 84_{17,38}= 153_{22,24}1 4 = 7₁= 43₃₅= 143₂₂1 6 = 84₂₅1 26 = 337₃₈1 34 = 96_{12,13}2 12, 13 = 25_{46,7}2 13 = 25_{29,30}2 15 = 82_{1,25}= 149₁₄2 16 = 6₂₁2 17 = 14₁₀2 22 = 33_{12,13}= 75_{18,19}= 104_{10,11}2 23, 24 = 142_{7,8}2 24 = 25₁₁= 25_{20,21}2 26 = 26₁₆= 107_{19,20}2 28 = 26_{17,18}2 29 = 96_{29,30}3 9 = 108_{21,27}3 37 = 100_{5,6}4 2 = 61_{12,13}4 3 = 102_{1,2}4 17 (or 18) = 39_{20,21}4 23 = 35₂₂

Vyāsa's Yoga Bhāṣya

1 7 = 43₃₈1 52 = 7₁2 17 = 71_{4,15}*2 20 = 49_{6,7}3 49 = 7₃*4 18 = 39_{21,22}4 22 = 49_{6,7}

Nyāya Sūtra

1 1 2 = 26_{5,6}1 1 11 = 90₄

2 1 67 127⁵ 6

3 1 25 2530 3

= 10834

12 12681a 3625

*12 13755b 901

*12 13756a - 902

6 7 22 216,1

7 698,4

[See translation of SPrBh, p 165,
note]

Sarva Dargana Samgraha

*Page 16 end (ed. Bibl Ind.)

= 1516,17

*14 761 = 1136,7

Manu

1 16 = 9027,28

1 17 = 13934,35

1 27 = 13535,36.

6 76-78 = 1077-12

6 78 = 11033,34

*12 8 = 8823,24

12 9 = 14518,19

12 105 = 457,8

12 106 = 3511,12

Yājñavalkya's Dharma-
cāstra

*3 141 = 11622 23

Viṣṇu Purāna

*1 2 19 = 1294,5

1 2 20b, 21a = 323,4

*1 2 20b, 21a = 6026,27

*1 2 23 = 13519-22

1 2 33 = 3613,14

1 2 38 = 3224,25

1 2 43b, 44b = 3124,25

1 4 51 = 3611,12

1 5 5b = 378

1 14 35 = 5111,12

1 17 83 = 45 6

2 7 25b, 26a = 599,10

2 7 32 = 571,2

*2 8 96 = 929

*2 13 22b = 111,6

*2 13 30a = 111,15

2 13 39 = 1138,9

2 13 95 = 2110,11

2 13 96 = 218,9

*2 13 98, 99 = 14731-34

3 18 17 = 2114

3 18 103 = 11312-15

*4 2 45b = 1153,34

4 2 45c = 11527,28

4 2 46 = 1166-9

*6 5 55 = 1495,6

6 5 62 15022,23

Kūrma Purāna

[Īgvaia Gītā See note to my transla-
tion of SPrBh, p 12]

2 2 10 = 6416,17

2, 2 12 = 105,6

= 14927,28

2 2 16, cf 3629

2 2 20, 21 = 261-4

*2 2 28 = 8512 13

2 11 6 = 228,9

4 66 = 4729,30

12 28 = 7532,33

? = 320,31

? = 3711

Garuda Purāna

? = 974-6

? = 1101-6

Padma Purāna

? = 412-32

? = 167,8,11

Bhāgavata Purāna

1 8 52 = 4210 11

*3 5 29-31 = 7926-50

3 7 11 = 1533,4

3 24 36 = 16411,12.

3 26 21 = 16234

11 9 2 = 11030,31

? = 3032-35

Matsya Purāna

? = 797.

? = 1074,5

Mārkaṇḍeya Purāna

*10. 31 = 919,20

37 38b = 3435

*41. 18, 19 = 11220-23

*45 38 = 809

Līṅga Purāna

? = 2021

? = 3333,34

? = 3629

? = 6922,30

Mahā Bhārata

*3 14197 = 1649

*3 16763 = 1407

(Bhagavad Gītā)

[Cited as a separate work]

2 20 = 2734

2 24 = 2320

2 39 = 520

3 27 = 214,15

3 29 = 23,4

*10 21 = 7038

11 32 = 16416

11 40 = 11420

= 1593

13 21 = 1412

= 2436,37

= 2523

13 33 = 4440,41

16 8 = 234

(Moksadharma)

*12 6520 = 11133,34

*12 6647 = 11133,34

*12 6649 = 11210,11

12 7663b = 315

*12 7664a = 316

*12 7751a = 2534

*12 7758 = 7915

*12 7762b = 2532

*12 7763 = 2533

*12 7852 = 3711

12 7879 = 7421,22

12 11198a = 34

12 11307b = 2323

12 11308a = 2324

*12 11409b = 514

*12 11410a = 515

12 11419 = 3723,24

12 11676a = 33

12 12463 = 1077,8

*12 12484 1079 6

Vayu

4 25 787

Sūrya Purāṇa

? = 1324,25

? = 1711,12

Nāradiya ?

[See translation of SP-Bh p. 242 note,
and p. 248, note]

? = 10524,25.

? = 10810,11

Paraçara & Upapurāṇa

Or Supplem. to Para Purāṇa]

? = 39-12

Rāmāyana

3 9 32 = 1114

Kumārasambhava

1, 53 = 14824,25

Çiçupālavadhā

2, 59 = 5118

Pāṇini.

5 2 91 734

Dhātupāṭha

*15 54 = 14116

= 16121

Amarakoṣa

1 1 1 9 = 1510

1 1 4 11 = 837

1 1 4 13 = 7223

Çaṇvata

320 = 146;

QUOTATIONS NOT YET TRACED TO THEIR SOURCES

? = 122,23 Cf 3514

? = 211

? = 722,23 Cf 4336

? = 1317,18

? = 2214,15

? = 2530

? = 2625,26

? = 2718,19

? = 2726

? = 2822,23

? = 308,9 Cf 15534

? = 316

? = 3514 Cf 122

? = 3717,18

? = 3736-38

? = 3831,22

? = 4336,37. Cf 722,23

? = 4616,17

? = 6418,19

? = 6432,33

? = 6610,11

? = 7032,33

? = 7034,35

? = 7124

? = 7211

? = 735,6

? = 737,8

? = 7732

[See note to translation of 7712]

? = 788,9

? = 819

? = 8226,27

? = 9031,32

? = 915,6

? = 9727,28.

[Cf Appendix III.]

? = 10224,25

? = 1087,8

? = 11022

? = 11124,25

? = 11126,27

? = 11217,18

? = 11219,33

? = 12119,11

? = 12124

? = 1263

? = 12729,30

? = 12813

? = 12833,34.

? = 1291,2

? = 13127-29

? = 1329

? = 13210

? = 13220a

? = 13220b.

? = 13422

? = 14115

? = 14922-25

? = 15325,26

? = 15534 Cf 308.

? = 15810

? = 16133-36

